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Presbyterian Survey

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THE MISSIONARY SURVEY



JANUARY, 1917

THE DOOR OF THE NEW YEAR

We pause beside this door:
Thy year, O God, how shall we enter in?
The footsteps of a child
Sound close beside us. Listen, he
will speak!
His birthday bells have hardly rung a week,
Yet has he trod the world's press undefiled.
"Enter through Me," he saith, "nor wan-
der more.
For lo! I am the Door."



HOME
MISSIONS

CHRISTIAN
EDUCATION
AND
MINISTERIAL
RELIEF



FOREIGN
MISSIONS

PUBLICATION
AND
SABBATH
SCHOOL
WORK

THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD

PUBLISHED BY
PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND, VIRGINIA.

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Wade C. Smith, Editor.

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The Missionary Survey's Campaign For 50,000 Subscribers

50,000

A vertical scale is shown on the left side of the page, ranging from 0 to 50,000 in increments of 5,000. At the top of the scale, the number 50,000 is enclosed in a sunburst. A climber is positioned on the scale, holding a flag that says "CIRCULATION". The climber is currently at the 26,000 mark. The scale is a simple vertical line with tick marks and numbers.

40,000

THE GOAL: One Subscription to every five Communicants.

35,000

THE HONOR ROLL.

One sharp change has taken place in the Honor Roll during the past month. Missouri, by adding two more churches, namely, Hyde Park and Riverside (mission), both of St. Joseph, has moved from 77 in the percentage column up to 90, passing South Carolina and Arkansas, at respectively 83 and 85, and taking second place, under Florida, whose figure remains far above at 137. Missouri, however, can pass even Florida, with 8 more Honor Roll churches, if Florida goes no higher.

30,000

Another change has taken place in North Carolina's position. The church of Manchester, N. C., having gotten on the Honor Roll, through Mrs. D. M. Fairley's splendid work, gives that state a percentage of 51, passing Kentucky at 49. This puts North Carolina in seventh place, pushing West Virginia (sixth place) hard at 55 and "threatening" Mississippi (fifth place) at 59.

26,000

Remember, to get on the Honor Roll a church need only have an average of one subscription to five communicants.

20,000

THIS WILL SHOW THE KIND OF ENTHUSIASM WHICH DID THE WORK IN UPPER MISSOURI.

15,000

Dear Survey:

We are about to organize a new Missionary Society at Hemple, Mo., and when I go up there for that purpose, I would like to take with me about twenty sample copies of THE SURVEY. In these days, there simply cannot be a live, up-to-date Missionary Society without plenty of SURVEYS. The sample copies you sent me last month resulted in the club of seven or more sent in from Riverside, and I hope to do better at Hemple.

10,000

Cordially,

(MRS.) FRANCES M. SANDUSKY,

5,000

St. Joseph, Mo.

Presbyterial President.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE TENN.

MONTHLY TOPIC—MID-CHINA.

THE brethren of the Mid-China mission failed us almost entirely so far as furnishing material for this, their number, of the SURVEY is concerned. Neither have we yet received the annual report of the mission for the mission year which closed August 31st. From our general correspondence, we learn that the disturbed political situation, growing out of the death of Yuan Shi Kai, after his failure to re-establish the Empire and out of the demands of the Japanese Government for various privileges and concessions which the Chinese are unwilling to grant, has not adversely affected our missionary work in many ways. We have today access to more people and to more classes of people than we have ever had before. When the writer visited China in 1897, our membership for the field covered by both China missions was less than 300. The number of members reported by the two missions last year was 3,601 and the number added by baptism to the Mid-China mission was 300.

The following extracts from the last annual report of the mission, prepared by Dr. John W. Davis, will, we trust, enable our society workers to obtain the necessary material for their monthly programs:

EVANGELISTIC WORK.

All lines of the work are directly or indirectly evangelistic. The direct work of preaching the gospel has been prosecuted earnestly. At the main centers the churches and chapels have been as light-towers shining steadily.

The work of carrying the light to the darkened country districts has shown some remarkable features. In the outlying districts visited by Messrs. Moffett, Haden, DuBose, W. H. Hudson and H. M. Smith motor boats have been used to great advantage. Mr. McGinnis has done much of his traveling on foot. Special mention must be made of the work of visiting the homes of the people by the missionary ladies attended generally by their faithful Bible women. Miss Jourolman says that she has systematically visited all the female church members and *bona fide* inquirers in her field, Kiankyin. "These visits bring us into touch with many people who would not otherwise hear the gospel. At one village a crowd of wild little girls were reduced to friendliness by the gift to each of two wonderful little brass pins. They were then willing to learn John 3: 16."

During the autumn of 1914 a considerable part of the Mid-China mission field was under the influence of the Eddy campaign, during which large numbers of the student class, men and women, were gathered together and heard the stimulating addresses of Mr. Sherwood Eddy. Of these meetings Mrs. Stuart says: "Our share in them was a rare experience never to be forgotten and we believe that the forces put in motion at that time are still working and bearing fruit."

In December, 1914, was held in Hangchow a Sabbath School Institute. It lasted a week. The lectures by Mr. Tewksbury on the best methods of Sab-

bath school work were well attended and profitable.

At the close of 1914 was held the celebration of the fiftieth year of the coming of the gospel to Hangchow. Of the pioneers who came in 1864, two survive, one of them is old Mrs. Tse, of our mission, still in active service. The Chinese Christians showed great enthusiasm; the 1,200 silver badges for Christians were sold out in a few days. Day after day the great hall was crowded and there was awakened everywhere a new self-consciousness. During the year under review the golden motto, "Self-support, self-propagation and self-government," was kept constantly in view. In Hangchow the central city congregation has assumed the entire support of the pastor. Dr. Blain has spent more days out of the city than in it, traveling by boat, rail, bicycle, or on foot. In one district in his field a graduate of the seminary is in charge of the Christians at four points, hoping that they will in time call him to be their pastor. Dr. Blain has made an every-member canvass in this field and has earnestly advocated self-support. Pledges have been made far beyond anything ever done before.

At Yuhang, an out-station under the care of Mr. McMullen, an average of six dollars per member has been reached. In North Soochow at Elizabeth Blake Hospital, the church of a hundred and nine members is earnestly agitating the question of calling a pastor. Here self-support is in sight. At one point in the Tunghiang field, about three miles from the central station, two native Christians have rented and furnished a small chapel, where the work is to be done by volunteers from the home church. At Ah-Zah a church has been organized; thirty-five members, two elders, one deacon. Some of the women of this church do volunteer work, going with Miss McMullen in her house-to-house visits, so that while here she uses no paid Bible woman. In Changchow, Mr. C. H. Smith is encouraged by the members of the small but growing church doubling their

gifts, now giving two dollars a year each. This, supplemented by a contribution of a foreign friend, provides the support of the native evangelist. At one of the out-stations of Changchow the preaching is done in the home of one of the little group of believers, so that no chapel rented at mission expense is needed there. On the whole, it may be said of self-support that it moves.

EDUCATIONAL WORK.

The educational work of the mission has a wide range from the theological seminary to kindergarten schools. The total number of pupils of all grades was, during the year, 1,920, distributed as follows: Kindergarten, 55; lower elementary, 1,394; higher elementary, 291; middle schools or college, 89; normal training, 18; medical, 17; trained nurses, 25; students in colleges of university standing, 7; theological, 24.

Of the Theological Seminary, Dr. Price says: "The enrollment was 96. Distributed according to churches, they were as follows: Presbyterian, 44; Methodist, 26; foreign Christians, 13; Christian Adventist, 4; American Board, 3; London Mission, 2; Quaker Mission, China Inland Mission, Anglican Mission and Christians' Mission, 1 each. The largest enrollment from one church during the year was from the Southern Presbyterian, which was 24. Eight provinces are represented in the student body. The co-operating churches are five: Northern Presbyterian, Southern Presbyterian, Northern Methodist, Southern Methodist, and the Christian Church. The students were about half and half in the advanced (Seminary) and in the less advanced (or Bible Training school) grades. Students, in addition to their class room work, were engaged in various forms of evangelistic effort throughout the city. One of the most interesting forms of work was in a large prison to which entrance had been providentially gained." Dr. Price was acting president of the Seminary for half of the year. Mrs. Price taught vocal music and English devotional reading.

With regard to the literary or academic schools the following points should be noted:

1. The excellence of the material equipment. A distinguished administrator, who has recently visited China, was deeply impressed by the excellent buildings that he saw. They are good, strong, sanitary. The Sprunt memorial buildings in Kiangyin, the George C. Smith Girls' School in Soochow, the Boys' School in Kashing and especially the new Union Girls' School in Hangchow, and the Hangchow College are all cases in point. And the ground around these piles of brick and mortar are improving yearly. But the equipment of these schools is, in many important respects, deficient. Where are the libraries, globes, maps, charts? Where is there anything like an adequate apparatus for teaching science? Echo plaintively answers, "In the pockets of future donors."

2. The Christian atmosphere that surrounds the students. The Bible is faithfully taught. Singing of Christian hymns is heard on all sides. Christian Endeavor Societies and Young People's Societies, Y. M. C. A. and Y. W. C. A. are found in the schools. The young people are encouraged to lead in prayer and take part in Christian endeavor work as opportunity offers. A large proportion of the pupils are members of the church and every year many are received on profession of faith.

3. The patronage of the Chinese shows that the schools are appreciated. As a rule the schools are full to the limit. The George C. Smith Girls' School, Soochow, reports: "No vacancies." Mr. Lowry Davis has refused forty applicants recently. And the school fees are paid cheerfully. One of the Chinese proverbs says, "Leaving your son great wealth is not so good as teaching him one of the classic books. Mr. Allison says: "We find it as easy to collect the advanced fees, \$26 and \$36, as ever it was to collect the lesser sums. The educational receipts for the whole mission during the year under review were \$14,423.46

(Mexican dollars). In some places the missionaries feel the competition of the Chinese primary schools so that paying pupils are not readily forthcoming. In others, the primary schools are full of paying pupils as is the case in the schools of higher grade.

MEDICAL WORK.

Three hospitals have been conducted: one in Kiangyin, by Drs. Worth and Crawford; one in Soochow, by Drs. Wilkinson and Mooney; one in Kashing, by Drs. Venable and Hutcheson. To this statement should be added the work done at Changchow, by Dr. Wong, a very efficient man, trained by Dr. Wilkinson. The figures are as follows: Beds, 265; in-patients, 3,513; dispensary patients, 1,700; major operations, 832; treatments, 78,913.

Items of interest concerning the medical work:

At the Kiangyin hospital there has been built a new woman's ward, containing 32 cots and an operating section. The male hospital and chapel have also been much enlarged and improved. The funds for this work were provided by the Presbyterial of Wilmington, N. C., by whose efforts the whole medical plant at Kiangyin has been erected. These additions have greatly added to the convenience and usefulness of the medical work at Kiangyin.

The surgical work is a cause of never-ending interest and wonder to the Chinese. Among other difficult cases was one woman from whom Dr. Wilkinson removed a sixty-pound tumor. Drs. Venable and Hutcheson, in Kashing, had 700 operations under general anæsthesia. The Chinese doctors in Kashing, assisting Dr. Venable, performed during his absence on a visit, many operations, some of them very difficult. Their efficiency was severely tested and proved to be of the highest order. The maternity cases have been numerous. In the Kashing hospital there were two hundred. Dr. Wilkinson had at one time six together under his care. The sufferings of the Chinese women at the hands of incompetent mid-wives with their barbarous meth-



Dr. S. I. Woodbridge and Chen Chun Sheng,
Joint Editors of the Chinese Christian In-
telligencer, Shanghai.

ods is heart-rending. The relief given by the skilled foreign doctor with his highly trained and efficient nurse is beyond all description. They are simply angels of mercy. One part of the work of trying to reach the souls of the patients is the distribution of books and tracts. Thousands of carefully selected books and tracts are distributed. One tract on the soul was made specially for use in hospitals. Twenty thousand copies were printed. Most of them have been distributed in two years. Miss Elizabeth Talbot, in Kashing, and Dzi Nai Nai, in Soochow, have been devotedly efficient in doing evangelistic work among the hospital patients. As an instance of the good work done by the hospital work, mention is made of a village from which

a man went to Kashing and was cured. On returning to his home he was so earnest in his testimony that many believed in Christ and soon a church of nine members was organized there by a Northern Presbyterian Missionary.

LITERARY WORK.

Dr. Woodbridge has continued to edit the *Christian Intelligencer* in Chinese. Aided by his faithful writer, Mr. Chun, he has worked up the subscription list to five thousand five hundred and fifty-nine. The increase during the year was 700. Its strong hold and deep influence upon the Chinese have not only been maintained but increased. Dr. Woodbridge has also edited the Bi-Monthly *Bulletin* in English. Its influence is wide and helpful to the missionary cause. In addition to his editorial work he has engaged in several other lines of useful and honorable activity. He is the chairman of the Managers of the School for the Chinese blind, which has recently received \$50,000, gold, from Dr. John Fryer, for its endowment, besides the building fund, also given by him. Dr. Woodbridge is one of the directors of the Chinese Tract Society. He is, by appointment of the Shanghai Municipal Council, one of the Committee of Education, which, in addition to the other duties, directs the affairs of the Thomas Hlanbury Schools (one for boys, and one for girls), and for the large schools for children of foreign parentage. Dr. Woodbridge was married on September 15, 1915, to Miss Mary Newell, M. D., of the Margaret Williamson Hospital, Shanghai, who has been most cordially welcomed into the mission by the Executive Committee in Nashville and by the members of the Mid-China mission.

Dr. Price prepared a small but extremely useful volume of Hints and Helps for the use of the Christian Endeavor Societies in China. Dr. Davis has revised and enlarged his Gospel Hymns, making a hundred and fifty-three hymns for the new edition of five thousand copies now in press. Dr.

Price has in hand Notes on Theology, preparing them for publication.

MARKING TIME.

Are we in danger of losing sight of the fact that our church has a distinct and clearly defined missionary obligation?

Such an obligation was assumed, freely and voluntarily, by our General Assembly at Birmingham in 1907. The most solemn and impressive scene ever witnessed at any one of the twenty-three successive meetings of our Assembly which we have attended was when that Assembly, by a unanimous rising vote, declared that our church would undertake the task of evangelizing certain territory in seven different foreign countries, supposed to contain a population of approximately twenty-five millions, and asked our people as soon as possible to bring their foreign mission contributions up to the \$1,000,000 a year estimated as necessary to finance the undertaking.

What right, it may be asked, had any one General Assembly to commit the church to such a program as that?

Whether it had the technical right or not, that action has been ratified over and over again by every Presbyterian in our church, and has been acquiesced in without a single formal protest by our entire membership to this day. It has therefore all the ecclesiastical validity that it is possible for any Assembly action to have.

Our church had the honor, and we esteem it a very high honor, of being the first of all the Christian denominations of this country to assume a definite missionary obligation. In doing so we threw out a challenge to the other churches which all of them except one or two have accepted. Our obligation has thus assumed the form of a covenant with the other churches, so that, even if we should wish to repudiate it we could not honorably do so without their consent. The only thing we can now honorably do with this obligation is to discharge it.

As we would naturally expect to be the case, the adoption of our Missionary platform gave a great impetus to our work. In about five years both our



Carpenter Boys at Work, Kashing, China.

income and the number of missionaries in the field were more than doubled. There was enthusiasm at home and encouragement abroad. One of our fields, Korea, was fully equipped and supplied with its quota of missionaries. Another received large reinforcements and seemed assured of receiving its full allotment of men and means in the near future.

Then the suggestion was made, coming as we believe from some other source than the Spirit of God, that we were going too fast, and that before going further it would be better to call a halt and "consolidate our position." And so the church called a halt in its foreign missionary work.

We were promised by those responsible for calling this halt that it would be only temporary. But it has continued now for nearly four years.

It continues in spite of the adoption of a new financial system which business men declared to be so much better than the old one that it would speedily provide abundant means for carrying forward the whole work of the church. It continues in spite of the incoming of a tide of material prosperity such as was never known before in our history.

It continues in spite of a net increase of 38,000 in our membership, reducing our *per capita* gifts from \$1.65 to \$1.50 per annum.

It continues in spite of the constant opening up of new and unparalleled opportunities on the field, and of appeals from the men and women who are face to face with these opportunities that one would think would move a heart of stone.

How is this state of things to be accounted for? Only in one way, it seems to us, and that is that *the church is willing to have it so*. The sentiment took possession of the mind of the church four years ago that we were then doing about all we could reasonably be expected to do in foreign missions. And that sentiment undoubtedly

prevails at the present time in the minds of a controlling majority of our people. So long as it continues to prevail we shall continue to halt and mark time. No scheming and planning of Committees nor adoption of new devices of any kind will help the matter. The change will come when, and only when, by a great outpouring of the Spirit of God, His people are made willing in the day of His power, and determine that this marking of time shall cease, and another forward movement shall begin. When the Church wills to have it so a way to have it so will very soon be discovered.

RETROGRESSION.

In one respect we have not been marking time in our Foreign Mission work. In our per capita gifts to the Cause we have decreased from \$1.72 in 1912, to \$1.53 in 1916. Our total receipts for 1916 were greater than for 1912, but the increase was not proportionate to our increase in church membership.

Another aspect of the matter is that the high cost of living is being felt in China and Japan as well as in this country, and it has been necessary for us to increase the salaries of our missionaries in both of these fields. The same amount of money will not support the same number of missionaries today that it would four years ago. And inasmuch as our missionaries' salaries have always been fixed on the basis of what is necessary for only a comfortable and economical support, such as is required to maintain their efficiency in the work, all reductions in appropriations have necessarily been made on that part of the work that has to be provided for outside of the missionary's personal support. This means, of course, that the number of native workers must be reduced. Every missionary has a staff of native helpers, and his success as a missionary is always measured by the number of these that he is able to find, train and guide. No nation has ever been or ever will be evangelized by foreigners. The work

of the foreign missionary is pioneer and preliminary. His position is somewhat similar to that of the general of an army. To send out missionaries, therefore, and fail to furnish them with the means to employ a sufficient force of native helpers is like sending out generals to conduct a war and furnishing them with no troops. To the extent therefore that the supply of native helpers and the facilities for the training of these are cut off, the foreign

missionary work must necessarily go backward instead of forward.

Now, we are persuaded that those members of the Southern Presbyterian Church who are willing to see our foreign work go backward constitute a very small minority of our membership. The hearts of the great majority of our people are in this work and we believe that when the real facts of the situation are known to them they will find some way to render the assistance that must be rendered.

HONOR TO WHO M HONOR IS DUE.

EGBERT W. SMITH.

Three Presbyteries divided the honor of having been the only Presbyteries in our Church last year in which every church in the Presbytery, according to Assembly Minutes, made an offering for Foreign Missions.

Arranged in alphabetical order, the three are as follows:

1. Lexington Presbytery, Va. Number of churches 61, of which two are reported vacant. Total membership, 12,975. Total Foreign Mission contribution, \$21,653. Average per member, \$1.67. Foreign Mission Chairman, Rev. Emmett W. McCorkle, D. D., Rockbridge Baths, Va.

2. Louisiana Presbytery. Number of churches 24, of which two are reported vacant. Total membership, 2,050. Total Foreign Mission contribution, \$4,530. Average per member, \$2.21. Foreign Mission Chairman, Rev. B. L. Price, Alexander, La.

3. Washburn Presbytery, Arkansas. Number of churches 13, of which three are reported vacant. Total membership, 1,237. Total Foreign Mission contribution, \$1,551. Average per member, \$1.25. Foreign Mission Chairman, Rev.

M. McN. McKay, D. D., Fort Smith, Ark.

The securing of a Foreign Mission offering from every church in their bounds means hard and faithful work on the part of these Foreign Mission chairmen. Shall not their example inspire other chairmen, during the year now passing, to emulate their success, for the sake of Him Who has called them by His Providence to occupy these important chairmanships?

The following Presbyteries lack but one each of reporting a Foreign Mission offering from every church:

Of Nashville Presbytery's 40 churches, 33 report an offering, under the chairmanship of Rev. L. E. McNair, D. D., Nashville, Tenn.

Of Potomac Presbytery's 34 churches, 33 report an offering, under the chairmanship of Rev. Andrew R. Bird, Washington, D. C.

Of St. Louis Presbytery's 21 churches, 20 report an offering, under the chairmanship of Rev. Jno. F. Cannon, D. D., St. Louis, Mo.

Brother Chairman, when the honor roll is called next April 1st, will your Presbytery be there?

From Mrs. C. F. Richmond, of Paris, Mo.:

"If the men of our church would only read the MISSIONARY SURVEY, as the women are doing, the Master's great work would go forward by leaps and bounds."

THAT CABLEGRAM.

AS IT AFFECTS OUR MISSION FIELDS.

News reaches us from time to time that the Church at home does not understand what this cut in our appropriations means to us out here. Or as one elder prefers to put it, the Church does not "sense it."

Well this scaling of appropriations does not affect our salaries, except in so far as some give personal funds rather than see a school stop or a chapel closed. Neither does it affect our building operations, because for several years we have ceased having building appropriations except from a special giver now and then—our building appropriations that we used to get nearly every year stopped some years ago. But there is a third class of appropriations for running expenses; it is these that were cut 23 per cent. from the amount we received the preceding year.

BREAKING THE NEWS.

The first intimation we all had came by cable, after our contracts with helpers and teachers had been made for the year—after our academies had been opened and crowded with students for nearly two months—after we had opened new schools in the country and outlined new work for the ensuing twelve months. Many of our teachers are called from a distance of several hundred miles. The cut went into effect almost immediately, April 1, 1916.

It was unexpected because it was the first time it had ever happened, so far as can be learned. Once or twice we have received less than we asked for and we are used to that. Many times we have got nothing for land and new buildings, and we are used to that. Often we have called for

reinforcements, that have not been forthcoming, but we are getting used to that. But this seems to be the first time that we are actually to receive less than we did the preceding year. We could hardly believe it at first. Each station sent a man to Shanghai to talk it over and see what could be done about it. The cut was such a large one that they thought that it might be a mistake in the cable. The next time—if there is going to be a next time,—we hope you will break the news gently by giving us a few months' notice.

A TYPICAL CASE (OR JUST A SAMPLE) OR HOW IT AFFECTS ONE OF YOUR PLANTS.

Suppose we take a concrete case—the station where I am now writing, and where I suppose the conditions are typical.

Last year you sent us for these running expenses \$6,500 (all the figures given are U. S. currency). We had asked for an increase for the current year, to keep up with our expanding growth, of \$1,900. You had been increasing it every year for years back. The amount you now tell us that is the best you can do for us for the current year is \$5,000, a shrinkage from last year of \$1,500.

Just what is all this money used for? What does it do? Well, suppose you take a look over your plant—take a walk around this compound. Here are your two hospitals for men and women with ninety beds and over 8,000 different patients treated a year; over there is your boys' academy with 100 students, while across the alley is your girls' academy with fifty. A little further down town is your big city church with its three



Country Home Near Hangchow, China.



Country School and Chapel, Hangchow Field, China.

chapels in different parts of this great city. But wait, this is only the hub of your plant.

Out from this center, in all directions for thirty miles each way, the work is projected. Twenty-three little primary day schools, taught by young men, many of them trained in our academy, are giving a Christian education to several hundred boys. Eight evangelistic helpers, two colporters, seven Bible women are constantly on the move, teaching and preaching in the thirty villages where our Christians have regular worship, and opening up new towns. Many of these places of worship are simply a room in some member's house, which is as it should be. So that \$6,500 or this \$5,000 is being used to pay the salaries of sixty-five Chinese associates on the working staff. This includes all assistants in hospitals and schools.

HOW DO YOU DO IT?

Do you ask how we are able to make a little money go so far?

First, because their salaries are ridiculously small, averaging less than \$4 per month.

But do not the Chinese pay for anything, you ask? Yes, and that brings us to the second reason; we could not keep the wheels going were it not for the fact that the Chinese—Christian and non-Christian—paid in last year \$1,900 toward the running expenses of this plant of yours and theirs. Now notice I did not say they gave this, for this sum includes all they paid for medicine and treatment in the hospitals and for board and tuition in the schools, as well as their gifts toward preaching the Gospel to their own people. Nor are we unmindful of the fact that this is not as much as

they ought to do and could do, but it is increasing every year.

WHERE THE MONEY GOES.

To recapitulate, we use about \$35 of this \$5,000 for renting two chapels and one school building in three very large towns. A little of it is used for the travelling expenses of missionaries in the country. A few dollars is used for repairs on the buildings in the city plant.

But the most of it goes for the three items of Chinese salaries, medicines and hospital expenses, and board for students. Now, we are not proud of that third item. Some of our academies have grown so that the students pay sufficient to cover all their board, but not in all. But the rates we charge students are increasing every year. One institution recently announced that the rates would now be increased 40 per cent. We want to be frank, in this report to the stockholders, and let you see the facts just as they are—even the facts that are not so creditable.

WHERE WOULD YOU ECONOMIZE?

And now supposing you were here and suddenly heard that your income would be \$1,500 less than the preceding year, what wheels would you stop? What part of the plant would you shut down?

Well, I expect the tendency is the same the world over, economize on the future rather than on the present. There is one class of expenditures that I did not mention above, keeping it for the last—the training of the future ministry of the Church. This station sent eight men off this year to study in higher institutions to become teachers and helpers. This was just before we heard of the "cut." These men of course are

picked men; the best we have, some of them have been studying for years in our academy, but some of them, if not all of them, will have to be taken out of school. We feel we must keep existing work going first.

Another way to retrench, will be in the hospitals. Two of our largest hospitals will this year receive not a dollar from the home church. But medicines are abnormally high. One doctor tells me that he will have to cut out all charity work.

If you could stand, for just one hour, at our dispensary gate, and see the suffering of the poor—such poverty and suffering as you have never imagined was in the world, this would be the last place you would wish to see economy practiced.

THE FUTURE.

Perhaps you say, if the Chinese are going to give more and more, then we can give less and less. We, your representatives,

would not be true to our trust, if we did not say No. We will need more men and women, and still more men and women—more money and still more money—more praying and still more praying—if this war is to be won, in our generation or in any generation.

Every cent that the Chinese can give is needed to open up new places, or else we open up the new places and they keep the old work a-going. That is if God is going to bless us as He has in the past. Of course if there is going to be no growth, that is another matter. But you have gone so far in this invasion of Satan's kingdom, how can you stop?

There are between 1,700,000 people and 2,000,000 people in this field, among whom we have gathered 500 Christians, but what are they among so many. We have opened thirty places of worship, but what are they among the three thousand villages of this field. Why, we have scarcely begun.

THEIR POVERTY.

I have said above that the Chinese are not giving like they ought to. But before you criticize them too severely, remember their scale of living. A carpenter gets 9 cents per day, a cook 8 cents (and feeds himself). The masses of them never can afford meat. When we ask a man to leave his home and preach; sometimes one of his chief practical difficulties is where can he get a bed, a mattress, a blanket (one word covers it all out here). They seem to have only one for the family, and he must carry one with him, for the winters are cold. The whole outfit costs about \$2.50.

The charge for tuition for boys in our country primary schools varies from 30 cents to 60 cents a year. I have known boys, good boys, bright little fellows, to have to drop out of school simply because they were unable to pay, and we feel that we must charge them something, for their own good. Only about a third of the boys in any of our villages can afford to go to school.

WHOSE WORK IS THIS?

We are not after the Executive Committee of Foreign Missions; we are after you. You gave the order to retrench, not they. They could do nothing else, if that debt is ever to be paid off.

WHERE IS ALL THIS?

Do you ask where is all this happening? Everywhere. In all our missions throughout the world, so far as I can learn. We have fourteen stations in China. The conditions of the other thirteen are just about the same as the one I have just described. I have asked you to center your attention on one merely for the sake of definiteness. So instead of mentioning the place, suppose we simply say, Somewhere in China.



Old Brass Bell, Taichow, China.

A very celebrated old brass bell, much worshipped in Taichow, said to have flown down from heaven many hundreds of years ago. A few years ago (3) the Buddhist priests, by predicting it was going to fly back again and cause the death of all the people in the city, unless much praying was done, caused the greatest spell of idol worship in the history of the city, and incidentally the filling of the coffers of all the temples of the city.



Pastor Lin, the Session, and a group of applicants for baptism at Kan-tswen in the Teh-tsing district. Notice the prayer and doxology on the wall.

THE ALTERNATIVE.

In view of these facts, are you surprised that two of our most valuable men have recently said that they were seriously considering whether it was not their duty to return to America and preach there, in order that their appropriations could be turned over to other men on the field who could push their work at its maximum efficiency?

Now please do not misunderstand. Of course a man can preach the Gospel here whether he has any appropriations or not. But it is becoming more and more the duty of your missionaries to train men for teaching and preaching and to set them to work, and to do this does require an adequate sum. Besides, one foreign missionary costs the Church as much as does eight of our very best well trained helpers annually.

This is not a whine. But you ought to know the facts. I expect we have been too busy retrenching to have time to write you

much. In fact I do not believe I have seen any articles in the Church papers bearing directly on this new situation that has been created for the first time in our history.

Greater than the need for buildings (and we urgently need many—I recently visited one of our finest academies where I saw thirty boys and young men sleeping in two 18-foot square bed rooms), greater than our need for new missionaries—yes, greater than our need for anything except more prayers, is the need for a larger appropriation to meet our annual budget.

God has blessed His Church in China and in your two missions this last year more than ever before—but

"It is not the things we have done, but the things we have left undone; That gives the bitter heartache at the setting of the sun."

For "The hungry sheep look up and are not fed."

From Presbyterian Standard.

NORTH SOOCHOW NEWS.

REV. J. W. DAVIS, D. D.

NORTH SOOCHOW Station has for several weeks been trying to adjust itself to the new situation. Miss Fleming died early in May. In a sense she may be said to have died in the harness. She worked up to the limit of her ability. Truly she hath done what she could. And the Geo. C.

Smith School for Girls is her monument. It has seventy pupils and its well-organized work continues steadily. A few months before Miss Fleming's death it was necessary to make some changes in the work, for it was plain that she could not last much longer. She was seventy-seven years old and

had labored for twenty-three years continuously in Soochow without once taking a home furlough. So far as teaching was concerned, the withdrawal of Miss Beard, who was married in March to Rev. C. H. Smith, now of Yencheng, was a heavy loss. Arrangements were made by which Miss Martha Kirkpatrick filled the vacancy caused by Miss Beard's departure and the procession moves on. Preparations are going on for the Girls' School commencement to take place June 29.

Miss Howard was married June 1 to Dr. McFadyen, of Hsuehchowfu. She, like Miss Beard, had passed the examination on the third section of the Mid-China Mission's course of study. She had begun to do full regular work as a trained nurse. Dr. Wilkinson has a staff of Chinese female trained nurses who, as student helpers, render very efficient service. This fact somewhat relieves the severity of the shock caused by the loss of Miss Howard from the Elizabeth Blake Hospital staff. It is said that there are as good fish in the sea as ever were caught out. Fishing is a very extensive industry. Soochow lost Misses Beard and Howard; but we are greatly consoled by gaining two laborers. Dr. Mason Young, of South Carolina, came in March to help Dr. Wilkinson in the medical work; and in April Miss Louise Oehler, of Texas, and more recently of Haichow, North Kiangsu province, came to be a helpmeet to Dr. Young.

Our young missionaries are diligently studying the Chinese language. Miss McCain came in the spring of 1915; Dr. and Mrs. Young in the spring of 1916. All three are making fine progress in their studies and consider taking examinations as the serious business of their lives. There is no royal road to learning. The only way to learn Chinese is just to learn it by hard, steady work; and that is what all three are doing.

For some time recently the average number of in-patients in the Elizabeth

Blake Hospital was nearly ninety. There were several very interesting cases. At one time there were in the wards three men with broken legs. One had the upper joint broken and had to lie for six weeks with a sand-bag weight, attached by means of a pulley, keeping his limb stretched out straight so that the ends of the broken bone might unite properly. He is in the prime of life and the treatment has been successful. The patience and courage of this man have been remarkable. Another interesting feature is a bunch of young men, half a dozen of them, undergoing the opium-cure. There are opium fiends always in evidence here. As fast as one lot is cured others take their places. Readers must be aware that the most interesting and difficult cases are such that it is not best to describe them fully except in a medical journal. I can merely make mention of a case of hernia of twenty-two years' standing. The doctors worked over this man for two hours, doing the most delicate and complicated surgical work. Doctors Wilkinson and Young and the staff of assistants were in this case called upon for all they were worth. The man is doing well and will probably make a good recovery.

Electric lights were recently installed in the street chapel where Dr. Davis and Miss Sloan are doing evangelistic work. Miss Sloan has also had electric lights installed in her Bible-women's training school. At the street chapel Dr. Davis recently opened a Bible depository where the publications of the American Bible Society are on sale. In three months about two hundred and fifty books have been sold, nearly all of them entire New Testaments.

At the preparation for the communion service to be held June 25, twenty-three persons applied for admission into the Church. Six of these were received. A large proportion of the others are hopeful cases and will be received later.

THE NANKING SEMINARY.

REV. J. LEIGHTON STUART.

THE Nanking Theological Seminary opened its fall term on September 14 with the largest enrollment it has ever yet had, seventy-seven old and twenty-one new students—ninety-eight in all. Two more students are expected from the far South, which will make the number an even hundred. The institution has two departments, a Seminary course proper with fifty-six men, and a School of Bible Training (chiefly for lay evangelists) with forty-two. It is encouraging to note that the Advanced Course now has a greater proportion of students, which indicates that more of the better educated men are deciding for the Gospel ministry. As this has been one of the most difficult problems for the Christian movement in China, the increase is full of significance. The geographical distribution of the men is also quite striking. Although Nanking is in East Central China, yet we have men from the extreme northern, southern and western provinces. In fact, of the eighteen provinces of China proper, eleven are represented in our school. The classification by churches is again suggestive. In addition to the five constituent bodies (Northern and Southern Presbyterian, Northern and Southern Methodist and Foreign Christian Mission), twelve organizations have sent students. Perhaps the most encouraging single instance is a young man from Tientsin, a graduate from a government college, the president of which was a high official of the old regime who gave himself to educational work as being the hope of the nation and has been an enthusiastic, joyous Christian for several years. The young man was led into the ministry through his influence, and although Nanking is over eight hundred miles from his home, our Seminary was selected as best realizing their ideals. He made a fine record in his college,

and despite the heavy cost involved, is paying all his own expenses. I wish there were time to tell the life-stories of some of the other men, their conversion, their struggle against the call to preach, the sacrifices some have made, etc.

Our greatest problem this term will be our inadequate teaching force. Rev. Dr. Frank Garrett, of the Foreign Christian Mission has been transferred by his Church to an important field of evangelistic work, despite all our efforts to retain him. They expect to send us a man from America next fall, but even after his arrival, it will be at least two years before he can teach in Chinese. When he and the professor to be sent out by the Southern Methodist Board are ready to take up their part of the work, we can put on our proposed new department for college graduates only. Eager as we are to offer this course, we could scarcely undertake it with our present staff. At present we have six classes in the two departments, each of which has some sixteen to twenty hours per week of class-room work. Our faculty consists of four American and five Chinese professors, with three Chinese teachers in addition. Incidentally you will be pleased to know that of these three American and three Chinese are Presbyterians.

During the present term, we hope to stress even more than hitherto the practical training of our students, a teacher taking a group out for evangelistic preaching in street chapels or in the open, assigning them to Sunday School or Bible Class teaching, experimenting with them as to methods of getting in touch with government school students, the old literati, Moslems, and other especially inaccessible groups. We are, however, planning to "feature" work for individuals this fall as that phase

of Christian effort to which we wish to give outstanding emphasis.

We also plan to give much attention to the inner religious life of the institution through daily and Sunday services aiming at developing the spiritual intelligence and living experience of the students, the Morning Watch, personal contacts, addresses from some of the many visitors to Nanking, etc.

On the whole, our prospects were

never more encouraging, and the fundamental need of a highly trained Christian ministry is becoming more and more obvious. All of us who are having any part in this supremely important and strategic task can rejoice together in the privilege and feel assured that whatever we are putting into it of life or money or prayer, cannot but be a fruitful investment for the Kingdom of Christ in this great nation.



Stone Bridge Near Kashing.

LETTER FROM MOKANSHAN.

MRS. J. M. WILSON.

HOW old we do begin to feel! Sometimes it seems as if it were only yesterday that we were wondering what China would be like and now we are winding up our fourth summer on Mokanshan and looking forward to beginning a fifth winter's work. We have almost reached the point of sagacity where one feels justified in recalling advice to new missionaries though we've decided to resign in favor of more seasoned veterans for the time being at least. Dr. and Mrs. Mason Young are the only two new recruits that the whole mission has had

for the year and they'd be in a sad state if all the rest of us insisted on giving them the full benefit of our experience!

The summer has been the usual happy, informal affair that we've learned to expect in this mountain community. Contrary to all news from America we have enjoyed an unusually cool, bright season—this present week is the first really hot spell we've had and except for whooping cough the health record on the Hill has been far above the average. You would all be interested to drop in some afternoon on the tennis

courts and see how the staid missionary body takes its recreation or to happen by the swimming pool to find nine-tenths of the children and a goodly proportion of grown-ups splashing, diving and swimming about like veritable water-babies. One of the best things about the fun on Mokanshan is the fact that there isn't any age limit in either direction. The babies are the center of attraction at every gathering and you rub your eyes in amazement to see some of the venerable divines who are running about on the tennis courts asking no quarter from either of the two younger generations.

But aside from the jolly times together and the rest we've enjoyed there's been an abundance of refreshment and inspiration of another kind on the Hill this summer. The Sunday-School is always fine from the Cradle Role through the Bible Classes and the English church and prayer meeting services have never seemed more helpful and enjoyable. As in former years the last week of July was given over to a general missionary conference which includes papers, discussion, addresses, devotional Bible study and a special day of intercession. Just upon the heels of the Conference this time we had a visit from Mr. Frank Buchman. If you have heard anything of the splendid work that he has been privileged to do among the students of Indian and America you will realize how thoroughly we appreciated his talks and studies on "Individual Work." His new emphasis upon an age-old factor in the spread of the Gospel brought the whole question of man-to-man evangelism with great force to our minds and we are hoping and praying that all China may catch the fire of enthusiasm for this indispensable way of bringing in His Kingdom.

Our annual mission meeting which came to a close last Thursday evening was a memorable event in many respects. Not only was it one of the shortest sessions on record, which means

that all the business was carried on with ease and dispatch, but we also had time to listen to two fine addresses by missionaries from other denominations and to have a beautiful memorial service for Miss Fleming and Mrs. Lacy Little, two members of our mission who have gone home to the Master during the past year. One of the gentlemen has summed up the most important questions which held the attention of the mission under the three following heads: Progress of self-support in the Chinese Christian Church, greater efficiency in missionary work and methods, and the desire to extend the work of our church conjointly with the Chinese church into one of the vast unevangelized areas of China, probably the province of Yunnan. You will see from such a program that Mission Meeting "was anything but slow." I think that we were all waked up to the necessity of a real spiritual revival in the Chinese church which, while enjoying a greater degree of material prosperity than perhaps ever before, is slow to realize its privilege and opportunity in spreading the glad news of salvation even within its national boundaries. You will hear more from me and from others of the plan for extension into West China, so I shall not stop to say more now. The study of the efficiency problem led to the appointment of a survey committee, of which Mr. Wilson is a member, which is charged to make a careful and detailed study of our whole mid-China field so that we may have accurate working data as to the need and the opportunity and be able to draw up a constructive program to meet that need.

I'm sure you would enjoy being here to see the bustle when we leave the mountain at 6 a. m., the day after tomorrow. Traveling in China is always picturesque if not elegant and now there are two baby girlies in our family the usual "fleet" of baggage is considerably augmented by such parapher-

nalía as bath-tubs, baby beds, oil stoves, milk bottles, etc., etc. I'm sure we shall never be able to achieve the American ideal of a slim umbrella, a top-coat and a suit-case again.

Down the mountain, across the plain, along the canal, around the great city of Hangchow and up our own College Hill, and we'll be home again. I am sure that neither Mr. Wilson nor I have ever looked forward with more zest to a year's work. My part, of course, is largely within the four walls of our own home, but the College never lacks interest for either of us and this year in addition to his regular duties of teaching and supervision Mr. Wilson will have the construction of a beauti-

ful stone memorial chapel which is the gift of Miss Mary Tooker, of East Orange, N. J. The very estimable Chinese gentleman, Dr. P. B. Kuo, whom the Board of Directors called in the spring to be the President of our College has not accepted the call and we are beginning the school year with the vacancy still unfilled. The vice-president, our own Mr. Warren Stuart, is to be acting president, a difficult and important service, and I beg that you all will join your prayers with ours that he may be guided, strengthened and enabled, with the hearty support of the faculty, to make this year the very best one that our Hangchow College has ever known.

THE INFLUENCE OF CHRISTIANITY UPON CHINA.

By Z. YING LOH,

Junior in the University of Chicago.

CHINA, owing to the tremendous influence of Christianity and teaching of Jesus, has undergone far-reaching changes: Politically, she has passed from an autocratic to a Republican form of government, from an era of special privileges for officials to one of justice and equity for all men (before the law). Intellectually, she is passing from the artificial classical education to an era of modern and popular education. Socially, she is passing from the accustomed worship of ancestors to a period of a new individualism and social consciousness. Religiously, she is passing from the obedience to numerous forms of religion to a growing participation in the world religion and the realization of God's relation to men. These changes are taking place gradually but steadily. Among these the Christian influence is of great importance.

First, let us mention the Christian influence upon the official class. Formerly this class of people held an indifferent attitude toward Christianity. As soon as it brought about the practi-

cal results, physical, intellectual, and moral, upon the nation, they began to realize its importance. Visualizing the prosperity of the Christian nation, a great many leaders in the political field today not only realize the importance of Christianity, but also become conscious of the necessity in adopting the Christian principle as the standard of human life and the salvation of China.

There are five religions in China, namely, Christianity, Confucianism, Buddhism, Taoism and Mohammedanism, each struggling for existence and supremacy. In the year 1913 the Confucian zealots attempted to have Confucianism adopted as the state religion. Despite their frantic efforts they did not succeed. It is acknowledged, of course, as a national basis of ethics, but liberty of conscience, of belief, of worship and of action is guaranteed to all. President Yuan Shih-kai said, "Confucianism has given us valuable principles, but Christianity gives us power. Confucianism has given us a foundation, but Christianity will furnish the superstructure." When Mr. Eddy vis-

ited Peking, Vice-President Li Yuan Hung (now President), requested him to address his family and guests. The Minister of the Interior provided a large pavillion in which Mr. Eddy addressed 4,000 students. The Commissioner for Foreign Affairs, Mr. Weng in Hangchow, did not believe in Christianity before entering upon his office. Being in close touch with the leaders of the Y. M. C. A., he became interested in religion and finally was baptized. He organized Bible study classes for the union officials and encouraged them to make a thorough study of the principles of Christianity, and to ascertain what it may do for individuals and the nation. These few cases illustrate the recognized need of the dynamic of Christianity.

In the second place, the attitude of the ancient and modern scholars toward Christianity is entirely different from what it was formerly. They, instead of devoting all their time to the study of Confucianism, are now studying other religions, particularly Christianity. They fully recognize the value of Christianity by its deeds of love and mercy as shown in philanthropic, educational and social reform movements. Ten years ago the scholars of our village were not willing to send their boys to mission schools to study, but now about forty per cent. of these are sending their children to different mission schools. They rented a house and requested the pastor of the Soochow Baptist Mission to come to them to interpret Christianity. A friend of mine, a literati, entered the mission school in Soochow at the age of thirty. After three years he became a Christian. The invisible force of Christianity seems to be undermining the conservatism of the literati and is convincing them of its nobler righteousness. No one will deny the intellectual and moral influence of Christianity and its power to promote human welfare.

In the third place, the influence of Christianity upon the young men, particularly the students, is greater than ever before. Formerly the students of the government schools and those of the mission schools were rivals; now they are one in purpose to promote China's welfare. Whenever Christianity is properly presented, students are anxious to hear the message. In my native city, Changchow, a government high school has 500 students. Through the influence of Christian teachers, a Y. M. C. A. has been organized. This marked the beginning of the Christian movement in the government school. When I was teaching in the Kin-Hwa Baptist Academy, we organized a Bible class especially for the students of the government school. Nearly every Sunday between 20 to 30 students studied and examined the principles of Christianity. That city is far in the interior, and the people are closed from the outside world. Yet Christian ideas and influences have penetrated even to this city. In Shanghai Baptist College the volunteers' band on every Sunday goes to the country and villages to proclaim Christianity. The students raised money to start and run a Y. M. C. A. school two miles from the college campus, thus giving the unfortunate children of the poor families a chance to get an education. Owing to the Christian influence, the students of China today realize their duty and moral obligation to promote the welfare of their fellow citizens.

China is greatly indebted to the United States. She looks to you as her best friend among the nations. She desires your sympathy and help. Mutually understanding each other, America and China should remain true-hearted friends and work for the welfare of humanity both in the West and in the East.—*Missions*.

MRS. LACY L. LITTLE,

EGBERT W. SMITH.

MRS. LITTLE was one of the noblest missionaries that God ever gave to our Church or to any Church. Born and reared in a Christian home in Yorkville, S. C., at the age of twenty-four she sailed for China to give the wealth of her trained mind and loving heart to help supply the unspeakable needs of the world's greatest mission field. For the next twenty-five years, at Hangchow and at Kiangyin, she poured out her life on the altar of missionary service with an abandon, a zeal, a joyous radiancy of spirit, that made her, both in China and during her two visits to the home land, a source of spiritual inspiration whose ever-widening influence neither time can arrest nor eternity exhaust.

To extraordinary gifts of intellect, eloquence and leadership, she added a tact, a winsomeness, a personal magnetism, that drew all hearts. As a Chinese woman said, "I could not help loving Mrs. Little. It seemed just the natural thing to do."

Of the many women who have wrought for China few have entwined themselves more tenderly in the hearts of her fellow-workers or left a more enduring record of loyal service to the Master.

A few months ago, as the end was drawing near, she sent to the native Christians at Kiangyin this message which breathes the very secret of her own most beautiful life:

"Tell them I hope each of them will learn the great joy of living not for self, but for Him, and that there is nothing else worth while. I long for each one of them to be able to say, 'To me to live is Christ, and to die is gain.'"

After weeks of suffering heroically borne, the merciful release came, and on July 5th,—

"As the dawn illumined the eastern skies,

She passed through glory's morning gate

And walked in Paradise."

It is no accident that Mrs. Little was a foreign missionary. It is no mere coincidence that so many of the greatest saints and heroes of the Church of God have been foreign missionaries. Between missions and spiritual life there is a deep casual connection which we all, pastors and people, would do well to study on our knees.

A YEAR'S HAPPENINGS IN JAPAN.

I.—NEW CHURCHES.

FROM Mr. Ostrom's report we learn about new work at Wajiki. "Wajiki is a town in the Southern part of the province, situated in the midst of mountains, and with a population of about 5,000. Through this town must pass all the traffic of the upper part of Naka and Kaifu counties, so that it is an important centre. A little over a year ago a church was erected on rented land, owing to the impossibility of securing rented quarters for a chapel. When I came back from

America I found Tsuji San installed as evangelist of this place. While I have not been able to visit Wajiki at least once a month as my plan is, owing to the care of the Suketo Chapel in Tokushima, it has seemed that Tsuji San is making a favorable impression upon the community. Quite recently he was formally asked to accompany the Young Men's Club of the town in a tour to be made this fall of other sections of the County and has been appointed one of the speakers on this tour."

Dr. Logan tells us that his evangelist, Kato San, has continued his work in Sadamitsu and Handa and the surrounding country. He is a very faithful man. The Christians in Handa have made a contract for the rent of land for a church, and let the contract for the church, and the erection will begin in September. The cost of the church and parsonage and the rent of the land for twenty years will be about 1,700 yen.

Mr. Erickson's report states that two new church buildings have been erected in Sanuki Province, one in Sakaide by Mr. A. P. Hassell and one in Zentsuji. A church building lot has been secured in Marugame and funds are needed for the erection of the building. The Christians in Sakaide pledged about 500 yen toward the building expenses, which amount to about 1,600 yen. At Zentsuji the local Christians have pledged about 300 yen to be paid in four years. The Marugame Christians have pledged about 400 yen. This building movement has been a great incentive to the Christians to give and marks a distinct growth in grace.

Mr. Wm. Buchanan is moving things in Ogaki.

"On the 11th of June, 1916, we organized a 'karikyokwai' (temporary church organization) in this place (Ogaki), with a membership of 15 adults and six children. Early in May we got into our new quarters, which though better than the former meeting place, are not what the work there really needs.

"In April we managed to rent a rough, unfinished government office building, which cost yen 175.00 (including some cheap benches and other necessaries) to put it in repair. About yen 95.00 of this amount was raised by the Christians. At the time of our organization we received 16 adults as "kyakuin," (guest members). These are distributed between the N. K. K.,

(Presbyterian) the Canadian Methodist, and the 'Kumiai' (Congregational) Churches. While we have done our best to persuade them to become full members all our efforts so far have failed because of the opposition of pastors or friends in the local churches from which they come. This is a pathetic illustration of the evil that is wrought through the very general unwillingness of pastors to give letters of dismissal to their members when they are removing beyond the bounds of the local church district."

From away down South in Susaki, where Mr. Moore is working, comes the news that a new church building has added materially to the work. The missionaries are praying that this new building may soon be filled with earnest inquirers.

Mr. McIllwaine has left on furlough, but his Christians seem to be very faithful. They have recently purchased the building they use, and have remodeled it—some of them working with their own hands at the job. It is quite as good a building as any of the homes in the congregation, and it serves excellently for a chapel, though it is only a modified shop.

II SCHOOLS.

We have very few schools in connection with our Mission, but all of them are doing most efficient work.



A Museum, Kotohira, Sanuki, Japan.

Miss Kirtland's report is just chuck-full of interesting items.

"The total enrollment for 1916 is 104 girls. 49 of the girls, or about 50 per cent. of the total number, have been baptized. Of the 13 graduates this spring 12 were Christians.

"All of the teachers are Christians and there is a beautiful spirit of peace and cooperation among them. They are especially kind and sympathetic with me in regard to my new responsibilities for this year and do all in their power to help me. They also seem interested in the spiritual welfare of the students and are constantly praying for them and with them.

"There is a very good spirit among the girls as a whole. We are continuing the self-government training and we have been surprised to find how self-reliant these girls can be. Each class has its organization and each girl her responsibilities in keeping order. In the dormitory there are committees for the observation of the proper hygiene, exercise, order and behavior. To show how well the girls are taking hold, one evening I went to the dormitory, thinking to keep study hour, as the teacher on duty for that evening had to be absent. I found that the girls were as still as mice and were keeping beautiful order themselves so that now it is not necessary for a teacher to be with them at study hour.

"We are getting more girls now from the better class and I think it will help our reputation in the community very much indeed.

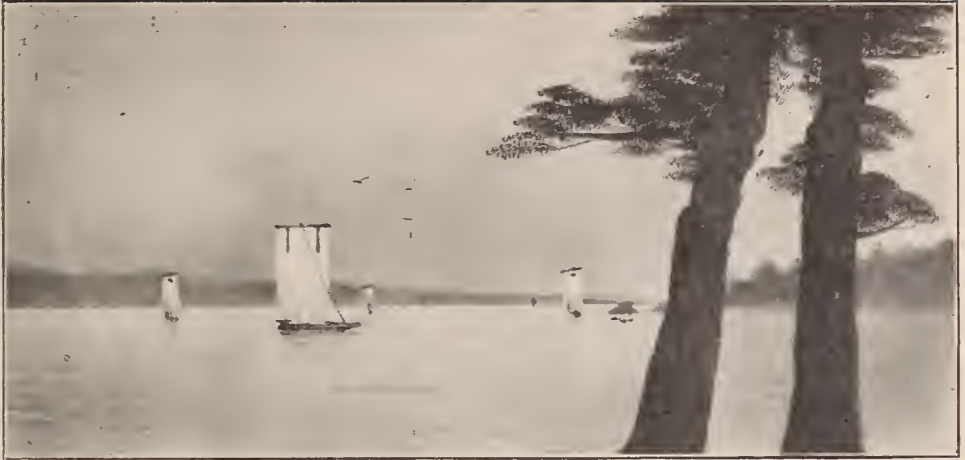
"Perhaps our biggest advertisement during the past year was the twenty-fifth anniversary celebration. The Lyceum lecture course serves to bring the school prominently before the public, and that with an occasional school entertainment by the pupils, keeps up the interest of our friends in us and is beneficial to our girls also. On June 10 we invited the teachers and some pupils of the upper classes of the primary schools in this vicinity to meet with us.

The occasion was a joint literary entertainment in which all took part. The lecture room of the school was beautifully decorated with flowers, most of which the pupils themselves had furnished. As the guests were leaving each was presented with flowers and some picture post cards of the school. One interesting feature was a song composed by one of the primary music teachers in honor of the occasion. The subject was 'The Coming of Admiral Perry to Open the Door of Japan. It was sung by a class of primary school girls and was quite interesting. After the program we showed them our building and then had a good fellowship meeting. All seemed delighted. We hope that they will send us some pupils next year.

"Of course we advertise in the usual way by catalog, but this year we had a magazine published in honor of the twenty-fifth anniversary which was widely distributed to the guests on that occasion and at other times. This was the history of the school from its foundation. We also do a good deal of newspaper advertising.

"The Bible is taught as part of the curriculum. The teachers are constantly praying for the girls and once a month at our teachers' prayer meetings we especially pray that God may lead all here to a knowledge of His Truth. It is a great thing to have a praying faculty."

The total number of students in the Kobe Theological Seminary has been 24. Seven men graduated this spring. Of these three were Koreans. Messrs. Naito and Yatsu, who have engaged as lecturers in the school, were installed as regular professors. Their addresses on the occasion were printed in the Seminary Magazine. The publishing of a Theological magazine marks another new feature and advance in the history of the school.



Inland Sea, Japan.

Miss Dowd is giving 66 girls a practical education in the Carrie MacMillan Home. Half of the girls are baptized Christians.

III.—COUNTRY WORK.

Our Mission is known for the great country work it is doing. The following is a quotation from Dr. McAlpine's report:

"In Tsushima, 15 miles west of Nagoya, I have gone each week and taught the three sections of the upper class in the Middle School, without other remuneration than the opportunity thereby gained of openly inviting the students to meet me in one of the rooms after hours, for study of English Bible and hymn-singing. Sometimes I had a room full, sometimes a scant dozen, but always a few were there, to whom I could give the direct message, almost as if in my own chapel, though I was not expected to have formal worship with them. Aside from this hazy distinction, the school authorities allowed me all liberty and even openly encouraged the students to attend the classes. As this town is the very hardest place in the whole region I feel it a real opportunity thus to have free access to these school boys. After school work, I street-preach, visit, etc. and at night, hold a service in th

home of the one Christian teacher of the school, where a faithful few always come. Villages in that region have been visited for tract-distribution and street preaching: the school teachers have been cultivated, their fears allayed, and at last their confidence so far gained that they have given me a special hour when all the pupils were assembled in the school hall for hearing an address from me on "Intemperance." In each case, the Principal would introduce me most kindly, as a Christian teacher, which gave me an opening for advertising when and where they could hear me tell of more direct Christian principles. In communities so much afraid of our teaching as these are, such opportunities were distinctly valuable.

"In one community a few miles east from Nagoya, I was so successful as to 'land' an invitation from a Young Men's Club to address them in their own building on moral topics. I spoke of the evils of Intemperance and of the cure in religion. This club house is half-way out of the farmer-village of Kachigawa, six miles east from Nagoya, where I have gone each week through the winter for a night service. This winter, their confidence has been so far gained that a weekly Bible study service was held, when, with Bible in

hand, they followed a regular exposition of the passage, and continued to attend well till the busy June days enchaind them. Just at that time, we at last were so fortunate as to obtain a Bible woman of experience who has well taken hold of village work in all these points, both east and west of Nagoya, and seems to be making an excellent beginning. She visits in the homes by day, teaching the housewives a Bible lesson, and then holding a children's meeting after the schools are out.

"15 miles out past Kachigawa, by the help of a doctor of that village, we were invited to teach religion to the several hundred operatives in a silk factory. Here we held several meetings till interrupted by building operations. We are hoping for a continuation of this work in the fall."

Mr. Ostrom and his evangelist hold regular monthly meetings at Aratano. The attendance has been very good. Two of the most prominent men of the village, the mayor and a dentist, have become inquirers.

Some of the country trips are rough and exciting, but we will let Mrs. Moore tell about it:

"I made, with my Bible woman, one visit to Sukumo—here I realized what a hustler Ojima San is, though I knew if I went oftener he wouldn't try to crowd so much in four days—15 visits and one meeting in Sukumo, 23 visits and two meetings in Nakamura, one meeting in Yamada. In Yamada, there was a lottery in which 30 young men were to take part and in the near village Arioka, a wedding took place, of one of the school teachers, and they were all too drunk to attend. Usually they walk the two miles and attend Ojima San's meetings in Yamada. We began singing on the street and attracted nearly 20 young farmers. Ojima San gave them a good temperance talk and I added some statistics on

drinkers and non-drinkers. I found I had half a dozen pictures of a bottle with head, arms and legs and a Bible verse. I read the verse and asked some one to claim it as his own picture. As I read 'Who has red eyes, etc.,' 'Who hath babblings, etc.,' each was claimed. 'That fits *me*,' some one would say. The young fellows jollied each other a good deal. All wished for a picture. I'll take a number of them next time I go there. We had two meetings at Kawaguchi. The Principal of the School, a friend of Mr. Munroe's, went on the street himself and sent the children to the meeting. Excused himself from attending the evening meeting, saying as it was a woman's meeting he'd keep the children and send his wife and two daughters.

"Returning, we stopped to call on a family in Kubokawa and were beset to stay and hold meetings for them, but as we were to have the Lord's Supper and it was Inouye San's last Sabbath in Susaki, we both felt constrained to get on home. We ate supper in Kure at 6 p. m. on Saturday evening. The jinrikisha men said though it was raining they could get to Susaki by 9 o'clock and the road be-



One of the many remarkable swinging bridges to be found in Japan. They are of almost unbelievable strength and durability.

ing wide and well kept, we felt no fear in going over the mountains.

"At dark the jinrikisha men tried to light their lanterns, but found the matches damp. We were more than half way to the pass on a lonely road, precipitous on one side, mountain side with frequent ravines on the other and no houses on the road. The jinrikisha men said they knew the road and could get to the top and get lights at the pilgrim hut at the pass. It grew darker and more dangerous at every step, the wind blew a gale and the men felt step by step with their feet to keep in the middle of the road. The white dog pulling my jinrikisha was a help when about 500 yards from the top, the mist closed us in and it was darkness that seemed it could be felt. It was blowing and so damp and cold. We stopped and I sent my man on to the top for lights. He took the white dog as guide, said he could never have found the way if the dog had not been white. He was gone an hour and returned without lights, the pilgrims in the hut had a light but took him for a mountain robber and would not open the door nor give him a light. We slowly went on in the pitch darkness, the cold and the rain. It must have been nearly an hour we were getting to the top. Right on top the glow gave an indistinct wavering light to the road, but 900 feet upon a cliff road in a gale is a perilous place to be on a dark night. When near the hut I sent both men to demand lights. After considerable banging and quarreling, they got matches and lights. We were in a worse wind on the Susaki side of the mountain, as it was the sea side. However, we got home safely at 12 o'clock."

Mr. Smythe has finished his lan-

guage study and now goes away back into the mountains for practice.

"The first week in May I spent with Muria San in the Kitashitara field, speaking seven times in seven days and visiting five places, in one of which there had never been a foreigner before except a Chinese trader. This village is the home of Mr. Ito, whom I baptized in November. He is a man of influence in the community and lets himself be known as a Christian worker among his friends. I believe there are good prospects for work in this community. In Hongo I had the honor of having the 'soncho' (mayor) as a hearer, but he went away incensed because he thought I was making a personal attack against him. This made me feel that at any rate what I said was understood. At Shimotsugu I baptized two more people. One was a boy in the Taguchi post-office, who was under instruction for baptism in one of the Episcopal churches in Nagoya but when he was transferred to our field they promptly notified us and asked us to please complete his course and baptize him. He walked ten miles in the pouring rain, leaving five-thirty in the morning in order to be on hand for his baptism. The other candidate was the granddaughter-in-law of the first Christian in that section, being the first of the third generation to make a profession of faith. She had come in touch with Christianity while studying at the Woman's University in Tokyo. Also during this week we spoke at Matsudo, the little community where the leading man gets pretty nearly the whole village together to hear the gospel. He is himself very much interested and owns a number of Christian books. I always feel good when I am in these mountains because it is rural evangelization with a vengeance."

Have you read Jack's page in the front of the magazine this month? See what the faithful friends of the SURVEY did by way of pushing their states higher on the Honor Roll percentage list.

JAPANESE TESTIMONY.

In response to the Editor's request, Hon. T. Tanaka, the Japanese Charge d' Affaires at Washington, has sent us the following statement as to the influence of Christianity on the Japanese, their ideals, and customs.—EDITOR.

CHRISTIANITY has more than anything else diffused among our people the notion of international brotherhood. Secluded as we were from the outer world for more than two centuries, we had very little conception of what the rest of the human beings were doing in the meanwhile. At least the mass of people thought that we were the only civilized nation existent on the globe. Commodore Perry's expedition and many other events brought about the opening of the country, and the denizens of the island empire became more and more alive to their real international position. The scales were falling from their eyes and their points of view were gradually being broadened. However, nobody could deny the tender influences of Christianity which is giving the final touch to their catholicity of mind.

It would be amiss if I failed to mention the enormous benefit Christianity is contributing to Japan in the line of women's education and philanthropic works, which would never have attained their present magnitude and

development but for the guiding hand of foreign missionaries.

I believe that in Japan freedom of conscience obtains more than in any other country; but religions will become the integral part of a nation only when they are thoroughly acclimatized. I hope and believe that in the fulness of time a real Japanese Christianity will evolve and be a beacon light in the path of the Japanese people in the progress of civilization.

*THE TESTIMONY OF COUNT OKUMA.

Although Christianity has enrolled less than two hundred thousand believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. It has been borne to us on all the currents of European civilization; most of all, the English language and literature, so surcharged with Christian ideas, have exerted a wide and deep influence over Japanese thought.

Concerning the future it is my own conviction that no practical solution of many pressing problems is in sight *apart from Christianity.—Missionary Review.*

**Count Okuma, the recent Prime Minister of Japan, publicly made the above statement regarding the past and the future of Christianity in Japan. This is especially striking in view of the fact that half a century ago death was the penalty to those who became Christians.*

"SOMEWHERE IN KOREA." PART II,

WM. P. PARKER.

I SUPPOSE every new missionary has some preconceived ideas before coming to the field and that I was not an exception to the rule; at any rate I had some ideas about what I would find and what I would do that must have been preconceived, for they were not and could not have been post-conceived. Under this head was the idea that I would go at once to work

after a few weeks in learning the language. And the language isn't all, as I have remarked before, you have to learn to think differently. Three-Years-Out gave me a quick and easy method to follow which had enabled him to preach in a few months, namely, to begin thinking in Korean where I would have stopped in English. But I may be too quick a thinker, and I



A Korean Primary School in the Country.

may have become mixed on this account. However, sign language is very effective, and "Eruky. hao" (Do it thus) isn't so awfully hard to say. My servants helped me out; they sincerely pitied me, until I began to teach them English. I concluded it was easier to learn their tongue than to get them to say "spr," "th," etc., for Korean may be hard for us, but good English is almost impossible for some of them. We developed quite a language of our own between us, and rechristened the "baking powder" "ducken pau," called bread "ducks," and said "come on" when we wanted to stop. Since in those early days it was summer some foods were hard to keep, and to our undeveloped Western taste were hardly fit to eat after the fourth warming over. But they still came on, so in despair I got the cook to teach me what to say when I wanted stuff to be thrown out. He finally grunted understandingly at my efforts, and gave me the phrase, "Chubang saram mekedo choso," which I repeated over several thousand times to myself and sprung it that night at language class as my contribution to my own vocabulary. It raised a laugh, as what I reported usually did, and I flared up and said I knew I said it just as the Korean had taught me, and almost left, for what did "Three-

Years" know about how the Koreans pronounced anyway. Besides, they were all different. But T-Y stopped me.

"What did you say it meant?"

"To throw away. And it's said just right, they understand me, and it's the most useful word I've found this summer, more useful than your moon jars, or sun jars either, for that matter." I was angry (*moon jars* are Chinese, and T-Y was noted for them).

"Well, what it really means is, 'Although the kitchen servants eat it it is well.'"

That gave me an insight into the reason why my cook continually complained of the stomach ache, and although I didn't have the courage to learn how to tell him to quit eating rotten meat and vegetables, I did get the doctor to speak to him. But the cook denied the charge—that the food had anything to do with his pains, and explained quite at length how he had had a turtle in him ever since he was a little kid, and asked the doctor for some medicine to kill the turtle—not that he had any faith in such medicine; I found out indirectly afterwards that he did this to please the doctor (and his master), but that he really had a Korean after that turtle with a needle, and only that day the quack

had given him such a vigorous and deep jab with the rusty point that he was almost sure the turtle was killed. The physician gave the cook some medicine, and I saw that my cat and dog got the spoiled food, so naturally my cook got better; but the Korean quack received all the credit.

Nor is my cook the only native that couldn't have faith in an American doctor. When I was out on an itinerating trip with Five-Years we came across a most pitiable old man who had suffered cruelly at the hands (or rather, the needles) of a native quack, and F-Y tried to get him to go into the hospital. He made some excuse to us, for he didn't want to hurt our over-sensitive feelings, but later F-Y's helper came in and gave us the straight of it. The old man (about fifty, though he looked eighty), had exploded after we left. "What did an American know about a Korean? Of course the great doctor might do all right with his own people, but what could he know about the make-up of a foreigner way over here in Korea? That the Westerner could heal him, an old country Korean, was simply impossible!" And more to the same effect. The discouraging part to me was the fact that Five-Years' helper seemed to think the old man had put up an unanswerable argument.

The thing that surprised me the most was the fact that we can get fruit in Korea, and all kinds of it. Before coming out I had an idea that my fruit diet would consist solely of cabbages, and I pictured all the grand hardships I would have to suffer. I kept this idea till I left Japan, and blew in a lot of money there eating and buying a supply of fruit, the last I was to get. I told myself, for eight long years. Well, that hardship was snatched from me in toto, and I was left high and dry on another great hardship I had pictured to myself over and over—the rainy season. I say I was left high and dry, for the rainy season didn't come. I waited all summer to write a letter to my chum at home, so as to be able to put in that rainy season stuff,

and finally I had to write him that there wasn't any—at least not that year. But you bet I more than wrote up the Korean language! I told him I had been out almost six months and hardly knew how to say "howdy." The worst part of that was that it was almost all literally true. And I remember once when I got 100 on a French paper in college, and 90 on Latin!

Those are not all the disappointments I received in the matter of hardships, but they are by way of example. I lack about twenty-five years of being the oldest missionary in our mission, but I have come to the conclusion that hardships are not really exaggerated to one before he comes, but they are all of a different nature from what one expects. Now, I never liked to move, nor do I yet, though I am getting used to it. We have been more fortunate than some, for we have only moved six times since coming out, but annual meeting is close upon us again. Of course everybody knows ere this that there is no use trying to hurry the East, but even that is what nearly all of us expect to do—before we come out. The other day four coolies were packing some loose earth near by, and we timed them. They lifted up the rock tied on the end of four ropes and let it down (an operation requiring less than half a second), about five times a minute, but of course they couldn't do such hard labor as this steadily, but whenever the "boss" went away they had to take a good long rest in the shade. Just before the superintendent would come back they would always begin. How they knew when he was coming is another problem that we Westerners can't solve. But perhaps we wouldn't rush ourselves to death either for only fifteen cents per day.

Do we get along better with the servant problem? And why don't missionaries do their own work instead of hiring so much help? To answer the first question I would say that we have no trouble getting servants, but they have to be trained, and are not always

brilliant successes. There is little use telling a Korean to do anything unless you explain the reason why, and then your reasoning may not be sound in his judgment, and it's his judgment that has to go. Korean cows have to have all their food cooked, even the green grass in summer, and many is the missionary who has stumbled and fallen on this, finally to get up, rub himself, and feed the cow as his man directed, in self-defense. "Raw food may do for American cows, but from Adam-cow down, Korean cows' food has always been cooked, and always shall be." Such is the decree of Nosubang, or Paksubang, or whatever "subang" it is that tends to your cow. No cooked food, no milk. And likewise every cow must have a calf to make the milk come down or you might as well sell the cow.

As to the second question, there are two parts to an answer. In the first place wages are so cheap that it pays to have your house-work done for you so that you will have more time to give to evangelistic work, which you came out to do; in the second place, there are so many needy ones really worthy of help that one hates to turn them away. More than one mission-

ary has given work to applicants when there was really no work to give, but it is better to make them work than to help them just so, and almost always something can be found. And all servants are not inefficient by any means.

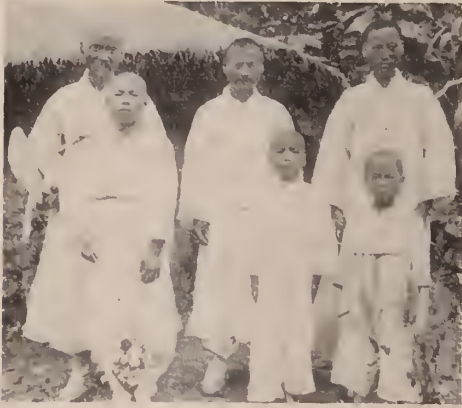
The X's have an outside man who does all their buying for them much cheaper than they could do it themselves. Indeed, he takes a pride in making the best bargains of any of the servants. One day X told him that our servant was getting good soup bones down town for eight sen, and requested that Kusubang (the outside man), get one for them. Ku went, and in an hour or so came back with the greater part of a cow leg, but he was somewhat crest-fallen.

"The butcher wanted fifteen sen for it," he said, "but I finally got it for nine sen. He positively refused to sell it for eight."

And there are Koreans as bright as anyone, and brighter. Once in Kunsan a Japanese bought a hill from a Korean to level down and use for filling in some tide-water land. The Korean sold the hill by the carload, and when it was all level he had a nice



A Proud Korean Grandmother. It would be a different story were she not a Christian



Three Generations of Christians Living in a Country Village.

house lot left, many times as valuable as the hill.

A plain "Mr." in Korea isn't considered much. As soon as one gets married he can have this title (subang), but if he is only that, he isn't in the social scale at all. If nothing else, he can surely acquire the title of a "seunsang" (teacher), and if he has the ghost of a title he must receive it when addressed or he is insulted. One day when I didn't know any more language than I do now, I had some dealings with a Sunday school superintendent and in the course of our talk I called him "subang." I had never thought about what I had called him before, nor had I remembered using any title, but in a day or two he came back much troubled, and with the help of two interpreters (his hands), asked me what I had against him. I didn't know what he was driving at, and I told him so (with the help of interpreters also). He then asked me why I had called him "mister." Always before that, so he said, I had given him the title of "teacher," and now had come down to just plain "subang," something must be the matter and he would like to know what it was so he could correct his faults.

They say X thinks a great deal and says nothing. X came out with me and I like him (mainly because he doesn't know any more than I do, as I've said before), and I can testify to his slow-

ness of speech—as to his thinking, I suppose he must do something with his time. He came out single and didn't stay so. Some Koreans were talking about the matter after X's engagement was announced, and one said, "I don't see how he got her without talking more than he does."

The reply was to the point. "He's different when he's with her."

But it's not always the best policy to be a big talker, and I have gotten myself into trouble saying too much, and I am not alone. Experience teaches us things, even out here, and we learn that our fellow workers are not all cranks, even though they don't always suit us. The Koreans I think of most often as children, and as a type I often take my former language teacher. He never was extra bright, but when I was digging up the Korean language plot, full of stones as it is, each morning I felt more encouraged because of the smile with which my teacher greeted me. We got to be friends, and have remained so; whether he still thinks the sun rises and sets in me I don't know, but he always comes to me for advice. And I feel as though he needed advice just as much as a ten year old kid, though he is married and has a family. There are always worries in a Korean home, and he is not as free from them as some even, yet he always gets ahead of them. "Of what use is our faith if it can't take away some of our worries, and make us happier because we are Christians?" It is not the happiness in possession of this world's goods, because he hasn't that possession. It is the happiness that we all should have, because we know whom we have believed, and are persuaded that he is able to keep that which we have committed unto him against that day. Like little children, yes, like little children in their simple faith in their Saviour. Surely God is going to use these people mightily, even more so than He has used them, in the advancement of His kingdom here in the East.

"N. F. Y.," Korea.



A Newly Organized Group, Soonchun Field.

SOONCHUN, OUR NEWEST AND LAST MISSION STATION IN KOREA.

Rev. R. T. Corr.

SOONCHUN is half way between Mokpo and Fusan and lies sixty miles south of Kwangju, across the mountains. Like all of our territory, it is very mountainous, although nearly one-half of it touches the sea at some of its many inlets. Four beautifully graded military highways run out from here to as many points of the compass, connecting with important ports or towns, and one other highway connects with the North. The town itself is small, having only 4,000 inhabitants, but the adjoining plains are thickly settled, and the Station serves more than 300,000 people, many of whom live on the many islands lying just off the coast.

This Station was opened in the spring of 1913, by the moving of Rev. Mr. Preston and family, Dr. Timmons and family and Rev. Coit and family, Miss Meta Biggar and Miss Greer from Kwangju, to be followed in the fall by Miss Dupuy and the Pratts, who had been waiting at Kwangju for the com-

pletion of the residences. It sprang full grown into being, as all the workers were on the ground when the houses were ready for them. The compound occupied a beautiful hillside of



A Church in Soonchun Field. In Every Home in the Village are Christians.



One of the Ten Mission Sunday Schools in the Soonchun Sunday School Extension Work.

some 30 acres, lying just to the north of the town and overlooking the beautiful valleys which center here. The material equipment consists in houses for the three evangelistic workers, the physician, a hospital and dispensary united in one building, boys' and girls' schools and a small building for a dormitory for the Bible classes. In addition to these a new Church building seating 400 has just been completed in front of the compound. The buildings are of grey brick or granite, quarried just back of the compound, and make a beautiful appearance with the large bamboo grove in front, bordered by big trees, and the green hills at the back.

One of the interesting things in connection with the work here is the great throngs of sight-seers who come at certain seasons when work is light, to see the wonderful two-story houses where the Americans live and sleep on soft beds instead of on the floor, and cover with blankets instead of heating the floor; and eat together with the women, instead of serving each male member first. In the older Stations these sight-seers are less numerous, but on certain days they number hundreds here. A Korean man and woman, Christians, are appointed to show them the "sights" and some one at each home preaches to them and distributes tracts among them. Hundreds here get their first sight of a Christian home and their first introduction to Christianity. The more inquisitive of them wish to finger everything, and when they leave they leave behind a number of fleas, flies and mosquitoes. A real danger is connected with the presence often of some contagious disease, as they know little of disease and its cause or cure. Lepers have frequently come in the home along with the others, often being ignorant of their leprosy.

FOR MEXICO, BULLETS OR BREAD?

REPRESENTATIVE Randall, of California, introduced in Congress a resolution calling for an appropriation of two million dollars by our government for the relief of destitution in Mexico. Herbert Quick, the noted author and economist, comments thus upon the resolution:

We have sent soldiers into Mexico. I think that was unavoidable. But a Hoover would do far more good than a Funston can do. Herbert Hoover has headed the wonderful relief work which has fed Belgium, bound up Belgium's wounds, and stanching her tears. In some way I wish we could show the Mexican people the loving side, the Christian side of the American character. God knows they have seen

enough of the other side. If arrangements could be made with General Carranza for his permission, and an organization could be formed in this country to do it, Mexico might be Hooverized. We might feed Mexico's hungry, heal her sick, and comfort her distressed. I should like to live to hear the United States spoken of in Mexico as the comforter of nations. Cannot this be done? Out of the overflowing wealth of the United States, are there not a few millions for the poor Mexicans? The way is open for some one to achieve immortality and to heal the breach between two peoples.

And why not? Would it not be both the best and infinitely the cheapest way of making Mexico our friend? The

hundred millión dollars or so we have spent in the last few months in armed operations against Mexico, had it been used instead for Mexico's relief, would have bound her people to us in lasting gratitude and friendliness. Not only so, but it would have set for the world an example of altruism and brotherhood that would have startled it into unbounded surprise and admiration. Such a sum used as an endowment for Mexican education would speedily banish the curse of illiteracy and lift the ignorant millions to a new plane of existence.

Such things are done daily between man and man. The strong help the weak; the rich relieve the poor; the powerful protect the helpless. Christianity demands these things of us as individuals. Why should not the same principles of helpfulness hold between nation and nation? Will not God honor and bless the nation that so trusts him and seeks to manifest his spirit? Why may it not be our privilege thus to put him to the test and show to the world what it means to be a Christian nation, not a pagan aggregate of Christian individuals?

A MISSIONARY SUPERINTENDENT IN EVERY SABBATH SCHOOL.

H. P. McCLINTIC.

OUR Foreign Mission Committee has suggested that the Sabbath schools take up one of the countries in which we have missions for their study and gifts each year. This appeals to us very much, therefore we have appointed a missionary superintendent of the Sunday school, Mrs. J. L. Dougherty, who keeps interestingly and constantly before the Sunday school Brazil, which is the mission field assigned to us for this year for our support. The country, its people, their customs, religion, and in fact everything of interest concerning Brazil is presented from time to time. By this means the Sunday school will give more liberally and certainly more intelligently. It is the best method of teaching the children of the coming

generation missions to be missionary in spirit that we know of, so that when it falls to their lot to take our places they will do so with a zeal that is with knowledge, besides it will greatly help the committee to meet the expenses incurred in the support of the work in the field studied each year.

We urge upon all our schools the appointment of a good live missionary superintendent and that the same be given time at least once a month to present the field and its needs to the school assembled in body, the children will not only be taught, but many teachers and perhaps the pastor if present, will thereby get valuable and needed information.

Liberty, Mo.

PERSONALIA.

Miss Alice J. McClelland has braved the situation and gone to Mexico City to help Miss Wheeler in her school work. At least we take for granted she has, as she was all packed and ready to start and waiting for a train when we last heard from her at Matamoros, on November 10th. Her address will be Arenal 34, San Angel, D. F., Mexico. San Angel is a suburb of

Mexico City, where Miss Wheeler, of the Northern Presbyterian Church has been carrying on her school work regardless of bandits and revolutions, for several months past. After conferring with the Northern Board in New York, we decided that we would be taking no undue risk in allowing Miss McClelland to go and join Miss Wheeler, who did not seem to feel any special

anxiety for her personal safety and who has not been disturbed in any way since she took up her work at San Angel a few months ago.

This is the first actual step in the line of closer co-operation on the part of our Mission with the Northern Presbyterian Mission in Mexico. Our expectation is ultimately to remove our entire work to the states in the South of Mexico contiguous to those where the Northern Mission is working and where at present almost no missionary work is being done, and in this way establish one homogenous Presbyterian work in that part of Mexico. Our committee will continue for a time to render financial assistance to the churches which we have established in Northern Mexico and our missionaries will pay them occasional visits while they are gradually coming up to the basis of self-support, which they are very ambitious to attain as soon as possible and which our mission believes they will be able to attain in a few years after peace has been restored in Mexico. Reports as to the outlook for the

establishment of peace in the near future are conflicting, but we regard it as a good omen that Mr. Gregory Mason, correspondent for *The Outlook*, who a few months ago spoke of the solution of the Mexican problem by the triumph of Carranza as "a criminal solution," has now come to the point of view from which he regards Carranza as the man of all those now in the public in Mexico who would be best fitted to become the head of a settled government.

A letter from Miss Margaret Douglas, written from Pernambuco on October 14th, tells of the safe arrival of Rev. and Mrs. W. C. Porter, returning from furlough, and of Miss Leora James, recently appointed as a helper in The Eliza M. Reed Girls' School at Pernambuco.

This school is one which has so far had no equipment, having been carried on altogether in rented property up to the present time. Miss Douglas speaks in this letter of a valuable piece of property, admirably suited for school purposes that is now being offered for sale, and expresses the hope that some person who is interested in this work might come to feel it his privilege to furnish this equipment for the school. It is thought that about \$17,000 would purchase the property and that about \$3,000 more would provide other necessary equipment. We regard this school as one of the most effective missionary agencies connected with our work in Brazil, and we would be greatly rejoiced if the necessary equipment for it might be provided.

Letters from Brazil bring us the sad intelligence of the serious illness of Dr. H. S. Allyn, on account of which he is now *en route* home. Dr. Allyn expects to go to Battle Creek on his arrival for rest and treatment, and expresses the hope in his letter that a few months at that sanitarium may result in his being able to return to his work in Brazil. We have never had a more devoted and earnest worker and



Miss Sadie Buckland, of Chunju, Korea.

few, if any, more useful ones in that field than Dr. Allyn has been, and his permanent retirement would be felt by all his associates in the Mission and by the Executive Committee to be an irreparable loss.

Mr. Frank F. Baker, who has been teaching for several years in the Lavras School, is returning with Dr. Allyn and expects to enter Union Theological Seminary, with the view of taking the full course and receiving ordination before returning to the field.

We deeply regret also to learn that Dr. H. L. Timmons, of Soonchun, Korea, has been advised by the physicians on the field to return home on account of failing health. This will make another sad breach in the ranks of our missionary doctors. Unless we have a larger number of volunteers for this branch of the service than we have been having for the past few years, our medical work will be very sadly crippled, as indeed it has been already.

The work in Korea has suffered a great and irreparable loss in the death of Dr. Horace G. Underwood, at Atlantic City, on October 12th. Our Church has always felt a special interest in Dr. Underwood, because he was in a sense the founder of our Korean Mission. It was through his influence that his brother, Mr. John T. Underwood, of New York, made a con-

tribution of \$2,000 in the spring of 1892, for the establishment of a mission by our Church in Korea. It was in response to his appeal to the students of Union Theological Seminary that Rev. W. M. Junkin and Rev. W. D. Reynolds volunteered to go as the pioneer missionaries of our Church to Korea. A multitude of redeemed souls gathered into the heavenly home from this field which he was the first ordained protestant missionary to enter, were waiting to give him the glad hand of welcome as he entered through the gates into the heavenly city.

The many friends of Dr. Forsythe, who have sympathized with and prayed for him in his long illness, will be delighted to hear that his condition is much improved and that hopes are now entertained of his ultimate recovery.

Rev. and Mrs. H. M. Washburn sailed from New York for Africa on November 18th. It will probably be six weeks or two months before we shall hear of their arrival in Africa. We do not consider that they are incurring any special danger. As both Mr. and Mrs. Washburn are capable people and experienced travelers, we are sure they will be well able to take care of themselves and we confidently expect to hear good news from them in due time.

DO YOU KNOW ?

1. What retrenchment means to our foreign parish?

2. Who testified "there is no solution to pressing problems, apart from Christianity?"

3. Who labored in China 23 years without a furlough?

4. Who said, "Confucianism has given us valuable principles, but Christianity gives power?"

5. Some of the joys and privileges of China's summer resort?

6. What pains a scholar in Japan took to gain some knowledge on military strategy?

7. Where, according to custom, cows' food must be cooked?

8. How could Mexico be "Hooverized?"

SENIOR FOREIGN MISSION PROGRAM FOR JANUARY, 1917.

Arranged by MISS MARGARET McNEILLY.

Topic—Mid-China.

Hymn—"Come, Holy Spirit."
 Scripture Reading—Psalm 43.
 Prayer.
 Minutes.
 Roll Call—Answer with a verse of Scripture on Power.
 Offering.
 Hymn—"More Holiness Give Me."
 Reading—"The New China."
 Solo—Selected.
 Topical—"The Chinese Beggar,"
 "Chinese Boys and Girls,"
 "Social Reforms in China,"
 "The Gibraltar of China."
 Hymn—Selected.
 Chain of Prayer—Closing with the Lord's Prayer in Concert.

SUGGESTIONS.

From the Annual Report of the Executive Committee of Foreign Missions get reports from the Mid-China Mission. Review the progress of the work. Some of the back

numbers of THE SURVEY would also help in this.

For an interesting biography, should the society care to substitute an article on the program, the life and work of Ding Lee May, will be found very attractive. This may be had in leaflet form from the Woman's Presbyterian Board of Foreign Missions of the S. W., St. Louis, Mo. Price 2 cents.

Appoint a reporter to give recent items from the current issue of THE SURVEY.

Don't fail to plan, this month, for your Mission Study Class.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts Applicable to	Regular	Appropriations—	Sunday Schools, Japan	143.01	10,345.84
November	1916	1915	Societies -----	38,929.79	35,173.11
Churches -----	\$ 19,714.70	\$ 22,104.45	Societies, Brazil -----	158.13	
Churches, Brazil ----	24.50		Societies, Japan -----	30.00	143.63
Churches, Japan ----		42.03	Misc'l Donations -----	16,795.23	15,870.36
Sunday Schools -----	948.31	452.79	Misc'l Donations Brazil	19.11	
Sunday Schools, Brazil	1,189.47		Misc'l Donations Japan		52.12
Sunday Schools, Japan		447.56		\$224,215.75	\$204,911.81
Societies -----	6,940.54	7,909.26	Legacies -----	5,518.97	1,935.97
Societies, Brazil -----	30.48			\$229,734.72	\$206,847.78
Societies, Japan -----		33.25	Initial Appropriation for Year		
Misc'l Donations -----	4,214.79	2,406.60	Ending March 31, 1917-----		\$506,034.17
	\$ 33,062.79	\$ 33,395.94	Net Additional Appropriation to		
Legacies -----	4.00		November 30, 1916-----		9,672.62
	\$ 33,066.79	\$ 33,395.94	Total for Year to November		
For Eight Months, April 1, 1916 to Novem-			30, 1916 -----		\$515,706.79
ber 30, 1916, inclusive.			Deficit March 31, 1916 -----		62,766.04
Churches -----	1916	1915	Amount Needed for year (at		
Churches, Brazil ----	\$150,730.82	\$139,594.61	this date) -----		\$578,472.83
Churches, Japan ----	118.23		The amount received in the eight months'		
Churches, Japan ----	4.00	64.65	period for objects outside the budget is		
Sunday Schools -----	4,914.31	3,667.49	-----		\$26,507.34
Sunday Schools, Brazil	12,373.12		Nashville, Tenn., November 30, 1916.		
			EDWIN F. WILLIS, Treasurer.		



ANNUAL REPORT OF THE JUNIOR LEAGUE, WESSON, MISS.

The following report, in verse, of the Junior League of Wesson, Mississippi, was learned by heart, and recited at the Presbyterian meeting in October. The president of the Presbyterian has requested that it be published in the SURVEY, and we are most happy to do so.

The League won the Junior banner of the Presbyterian last year, and is it any wonder that they won it again this year? With such a leader as Mrs. J. M. Williams, though, we are not surprised, and we are sure that the church at Wesson will not lack missionary leaders and church officers when this League grows up.

REPORT OF JUNIOR LEAGUE, WESSON, MISS.

When Juniors rise to make reports,
Of course, you'll look for nothing great;
From such small folks as we, you know,
All large things in the future wait.
But we are thankful that this year,
Has proved no failure, it is clear.

We now have thirty on our books,—
Eight boys whom none can beat for looks.
Right faithful they, and "sorter" good,—
In summer they meet in the wood,
And swim and fish and even camp,
And come home dirty, tired and damp.

Of girls, we have two and twenty,
And we have good times, too, a-plenty.
We study missions, oh, a lot,
And hymns and verses, and what not.

Of all our band, there are sixteen
Who are church members, and are seen
Right regularly in the pew,
Hearing the gospel ever new.
Seven of us joined this very year.
And our Finances, now you'll hear:

To send the light to heathen lands,
Thirty-two dollars from our hands;

For mission work outside our state,
Seven dollars goes,—a prayerful freight,
For Mississippi's work so dear,
Eleven dollars we raised here.

Four dollars for Christ's servants old,
Who soon will tread the streets of gold,
Long years they preached the word so true,
And now they're sick and lonely, too.

Bible, and Sunday school, each, a dollar;
And now if you are any scholar,
You'll see the sum is six and fifty
For outside work,—are we not thrifty?

Of course, we love our own church best,
And here it is we spent the rest;—
The manse we painted, oh, so neat,
And really we are hard to beat.
In all, one hundred, seventy-nine
Is what we raised. Is not that fine?
Next year, maybe, our funds may lag,
And so this year, we're bound to brag.

You'll wonder how folks small as we
Raised all this money; but you see,
Some good friends helped our fund to grow.
Praise God from Whom all blessings flow!



The Junior League of Wesson, Mississippi.

THE EARNEST WORKERS.

I AM sending you a picture of the officers of our Juvenile Missionary Society—"The Earnest Workers."

My mother takes the Survey and we all enjoy it very much, especially mother and I. We organized our society a little more than a year ago with eleven (11) members. We now have forty-eight (48) members from six to sixteen (16).



Officers of the Earnest Workers.

We meet twice a month at the home of some member of the society. Our

SOME THINGS IN WHICH CHINESE CHILDREN BELIEVE.

As we pass along the streets we notice that the crowds of men and boys have jackets made of sky-blue calico, some long and some short, but nearly all of the same color—blue. The children in blue do not learn geography, and have never been taught that the

meeting days are the second and last Thursdays of each month.

Our dues are two cents (2) at each meeting. Each child is asked to earn their dues and then report how they earned it.

We have our own officers and conduct our own meeting. Mother only acts as advisor and helps to arrange the programs.

We have most interesting programs, usually mission stories. The Survey is certainly helpful in arranging the program. We just could not be without it.

Now I'll tell you some of the things we have done in the past year:

We bought song books for the Sunday School; an individual communion service for the church; bought medicine for a sick woman; sent five dollars for Mountain Missions, also three dollars for Brazilian Missions; three dollars for our church building fund, and paid our Presbyterial and Synodical dues.

I am sure you are wondering how we did this with only four cents per month per member. Of course our dues could not do all this, but we have had ice cream lawn socials and other little entertainments which we realized the most of our finance from. If this long story escapes the waste basket, I'll write again to the dear old Survey. We would like to hear more of the "ways and means" of the young people's societies.

BEULAH MAY ALLISON,

Sec'y of the Earnest Workers of the Lamberts Point Presbyterian Church, Norfolk, Va.

"world is round like a ball." They think the world we live on is square, and that it is supported on the horn of a giant's cow. Poor cow! When the horn gets tired, she tosses the weighty world on to the other horn, and that makes an earthquake. And these chil-

dren have never learned that the earth moves around the sun or any of the wise things your lesson books tell you about.

Do you know what an eclipse is? Here they say it is the dragon trying to swallow the sun or moon; and when these lights begin to get darkened, oh, the noise the people make! All the women and children rush out of the houses and shout as loudly as they can, while some beat drums and gongs. All this is to frighten away the fierce dragon up in the sky, who has his mouth wide open, ready to snap up the sun or moon, when it gets near enough. Then when the eclipse is over and the light of sun or moon shines just as brightly as before, the people really think that it was their noise which drove away the dragon and so saved this earth from being doomed to perpetual darkness.

Our children in blue know of no one to take care of them. Even the soft, pretty rainbow which tells us so much of God's care only frightens them. "It is alive," they say, "and will eat us up

if it catches us." The lovely flowers that grow in such quantities are thought to be the homes of wicked little spirits; and should the boys who go to mind the cows or cut wood come home at sunset with brown hands full of flowers, their mothers would throw them all away and say angrily: "You stupid boys! Don't you know the flowers belong to the spirits of the hills! And now you have picked and brought them home! The spirits will come with them and harm us!"

But before we leave China Land we must go to see some happy children in blue in the girls' school which is carried on by some of our missionaries. In every classroom you will find groups of girls busy over their books and so glad to learn. Some are at their Scripture classes, some reading, some writing, some at arithmetic or geography, just like schools at home. No bound feet here, no angry words or cruel blows, but love and kindness, and plenty of fun and merriment, too.—*From China for Juniors.*

JUNIOR FOREIGN MISSION PROGRAM FOR JANUARY, 1917.

Arranged by MISS MARGARET McNEILLY.

Topic—China.

Song—"Work for the Night is Coming."

Scripture Reading—John 6: 1-14.

Prayer for the Children of China.

Minutes.

Roll Call—Answer with a curious custom of China.

Business.

Collection Song.

Offering.

Recitation—"Welcome to China."

Story—"A Hospital Helps a Little Citizen of China."

Song—Selected.

Story—"A Chinese Feast."

Recitation—"The Heathen Are So Far Away."

Song—"The Children's Missionary Hymn."

Sentence Prayers—Closing with the Lord's Prayer in Concert.

SUGGESTIONS.

Review the children on our work in Mid-

China. Have a map of China drawn and our missions located; or better still, have one of the maps supplied by the Executive Committee of Foreign Missions.

Question books on China can be gotten from the Executive Committee of Foreign Missions, and will be found very helpful in reviewing the children. Some of the queer customs of China will be found in this little booklet, also.

Impress upon the children, the Bible lesson, that Christ took what a little lad had, and used it for the help of many. He has need of every child, and has a place for each to fill.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

MY PRAYER FOR THE NEW YEAR.

REV. R. L. BONSTEEL.

Dear Lord, I do not ask to shine
In valiant deeds or striking ways,
But rather that this heart of mine
May faithfully show forth Thy praise.

I do not ask for leadership,
Nor deeds conspicuous to do,
Nor eloquence of fervid lip,
But just that Thou wilt keep me true.

I pray for those whose gifts sublime
Impel to service grand and great;
I do not ask, like them, to climb
The heights of leadership's estate.

I rather ask that Thou wilt lead
My timid steps in paths of good,
My soul in living pastures feed,
Dependent on Thy Fatherhood.
Palatka, Fla.

PANCHITA.

By MRS. H. C. GIDDENS.

We want the readers of "The Missionary Survey" to become acquainted with Panchita Scaglione, an Italian girl, who is a faithful member of the Ybor City Cuban church.

Panchita has spent nearly all her twenty-three years of life in darkness, for she became blind when a tiny baby only nine months old. She has a father, mother and seven or eight brothers and sisters, but is the only Christian in the entire family.



Panchita, whose favorite hymn is, "Once I was Blind, But Now I Can See"

Panchita found the way of life and gave her heart to God about seven years ago, being one of the first converts to Christ during the ministry of Rev. P. H. Hensley, in Ybor City.

From the establishment of the Cuban Mission until now, the dear girl has been ever most faithful in her attendance on all the services of the church, and an interested pupil in the Sabbath school. She is always bright and cheerful, never a word of complaint that this world is dark to her, for she has a wonderful light in her soul that shines out in her happy, smiling face. Panchita has had many trials, but she is fighting a brave fight.

Her family are not in sympathy with her religious life, but she will not give up her church and its precious worship of God. She is regular in her attendance. Rev. E. N. Someillan, when pastor, never forgot either to go, or send his little ten-year-old boy to conduct her to church; and other friends, too, have been considerate in taking her to services. In the first days of her Christian life, Rev. and Mrs. Hensley were very kind indeed to Panchita, and it was through their influence and thoughtfulness that she became a regular attendant at the mission.

Panchita early developed an intense love for the services of God's house, and she is never as happy as when singing the sweet gospel songs. Her favorite is, "Once I was blind, but now I can see." Rev. E. N. Someillan remarked of Panchita, "She is always happy. She offers her prayers at our prayer-meetings on Mondays and Saturdays, and always gives her testimony the first Thursday of each month. One day I was taking her to church when we met her father. He said to me, 'Panchita likes to go to church,' and suddenly she answered, 'It is not that I like to go to church, but that I love Christ and His Church.'"

Panchita grieved when Mr. Someillan was compelled to leave the Ybor City church on account of ill health, and one of the first

things she asked was, "Who will take me to church after you are gone?" This sweet, lovable girl has many friends among the good Christian people of the Ybor City

church, and a way will always be provided for her to be present at each of the services of her beloved church and Sabbath school.

Ybor City, Tampa, Fla.

GOD BLESS OUR LAND !

God bless our native land!
 May Heaven's protecting hand
 Still guard our shore;
 May peace her power extend,
 Foe be transformed to friend,
 And our blest power depend
 On war no more.

May just and righteous laws
 Uphold the public cause,
 And bless our Land.
 Home of the brave and free,
 The land of liberty,
 We pray that over thee
 May rest God's hand.

And not this Land alone;
 But be Thy mercies known
 From shore to shore.
 Lord, make the nations see
 That men should brothers be,
 And form one family,
 The wide world o'er!
 —Selected.



The Young Pioneer, from a Painting in the Metropolitan Museum of Art, New York City. (From the Christian Observer.)

SWEETENING LABOR AT THE ENSLEY MISSION.

By MISS AGNES AVERYT.

We are carrying forward our work for the older girls who come to the mission just as much as our resources permit.

Our sewing class has a joyous, often jubilant session every Wednesday afternoon. We are now having a half hour's special instruction of some kind, Miss Painter singing with them usually, and one hour of sewing. Yesterday Mr. Mastroto showed postcard pictures and we had a basket party, the baskets being made of paper plates, with wire handles, wrapped with tissue paper and decorated with foliage tied with rose-colored paper ribbons. The girls

did the decorating and the boys helped put the room in order after the party.

The sewing class is composed of Junior girls, but they have made this year more than a hundred articles—middy blouses for themselves, first of old material, then of new; outing baby sacks, for baby brothers and sisters; hankerchiefs and cooking caps. In the summer they made fourteen large colored-bordered handkerchiefs to send Rev. George W. Crabtree, our Prison Evangelist, for the prisoners. At first some rather objected to working for "men in the jail-house; they are bad and ought to be there."



A Yard of Boys, at the Ensley Mission.

I told them that this was true, yet we ought to be good to them, that our Father in heaven was good to the unthankful and to the evil ones; and all agreed, and at last one of them said: "Poor mens, I am sorry for them." We have sent the handkerchiefs to Mr. Crabtree with a message from the class. We are now making cooking-aprons, which the girls are ornamenting with feather stitching in the Italian colors, green and red. We hope to begin cooking lessons next week, with a new instructor.

Owing to illness, we had our Rally Day exercises on October 29th, instead of the 1st. Under the circumstances, we could not prepare very well for it, but did the best we could, and had a very enthusiastic audience. Every chair we have, both in the church and from the kindergarten room, was filled. Some of the Junior Endeavorers of the Handley Memorial church were with us, under the leadership of their superintendent.

We gave a simple adaption of the pageant "Christ in America," which we had had at our own church on Rally Day, and the part

of Columbia was taken by the same young lady, Miss Lois Blue. The other parts we used were: Japanese, Sara Praia; Chinese, Rosa Molle; Hungarian, Mary Tambarello; Cuban, Grace Tambarello; Indian, Mary Timbrello; Armenian, Lena Timbrello; Hungarian and Gipsy children, Gena Praia, Bennie, Ianazzo and Angelina Molle. These children have no idea of the practice necessary to learn anything, but all wanted "to be in it." So we gave parts to those who did

come, and at the last minute all the rest of the twenty-seven who come to the sewing class begged vociferously—"Miss Painter, let me be in it."



A Block of Girls, with Miss DuBose.



Some of the Members of the Sewing Class.

We have not so many charity calls now, but always some. Mr. Mastrotto, in his visits, found a family in which the father was suffering with tuberculosis. He visited them often. Rev. J. A. Bryan got the children put in the Mercy Home, the father was given a place in the tuberculosis camp, and the family given assistance by the Wylam church, near which they lived. They all much appreciated this timely aid, and as a result the man and wife and an Italian friend of theirs have joined the church.

Our school attendance has been very good this year. Both Miss DuBose and Miss Painter have more children coming than they have room for.

Ensley, Ala.

JUNIOR HOME MISSION PROGRAM FOR JANUARY.

Prepared by MISS BARBARA E. LAMBDIN.

*You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.*

*All read what you write,
Whether faithless or true.
Say, what is the gospel
According to you?*

1. Song—"How Strong and Sweet My Father's Care."
2. Recite in Concert—24th Psalm.
3. Prayer—That we may be more grateful for all God's loving care of us, and in the New Year may think more about Him, and love Him more, and serve Him better in bringing others to know and love Him.
4. Prompt Transaction of Business.
14. Recite in Concert—Motto Verse.
15. Song—"O Jesus, I Have Promised."
16. Circle of Prayers—For God's help in living the Gospel of love and service for His needy children; for a special blessing upon all who are seeking lost souls, and that many, in this New Year, may give their hearts to Jesus and serve Him faithfully.

THE GOSPEL ACCORDING TO YOU.

5. Song—"Dare to Be Brave."
6. Living the Gospel—Matt. 5: 1-16.
7. Recitation—"My Prayer for the New Year."
8. The Story of Panchita.
9. The Sewing Class at Ensley.
10. Song—"Tell It Out Among the Nations."
11. Other Work of the Assembly's Committee.
12. New Year Among the the Senecas.
13. Recitation—"God Bless Our Land."

Notes:

If the young people in your church did not observe Home Mission Week in November, instead of this program, they might present the little pageant, "The Old and the New," and make a special offering to the Mexican and the Mountain Work. Send for literature.

11. See articles in the Home Mission Department; also write for late leaflets to the Executive Committee of Home Missions, 1522 Hurt Building, Atlanta, Ga.

14. Write this on New Year cards, to be kept as a Motto for the year.

Now you Juniors and all you Sunday School and Young People's Society members who have not gotten over 21 years of age: Have you seen the Contest described in *Onward* of December 7th? Think of it! First prize \$40.00; Second prize, \$25.00, and Third prize \$10.00 for the best short articles on Christian Stewardship, to be not over 1,000 words. If you have not seen *Onward* of Dec. 7th, write a post card to the Editor, Drawer 1176, Richmond, Va., and get it at once. It is a fine opportunity to earn a splendid reward and at the same time increase your personal value to the Kingdom. Do not think it is too hard, until you have seen how *Onward* proposes to help you to win. A ten or twelve-year old boy or girl may get one of these awards.



REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

January Subject—Assembly's Home Missions

“Go Forward”

“I will be with thee;

I will not fail thee nor forsake thee.

Have not I commanded thee?

Be strong and of good courage.”

“Go Forward”

IF ASSEMBLY'S HOME MISSIONS WERE DISCONTINUED !

By REV. HOMER McMILLAN.

OFTENTIMES a thing's value is fully appreciated only when we have to do without it. It is possible that we have become so accustomed to hear of the Assembly's Home Missions, that we are tempted to think of the work as a matter of course, and perhaps to regard it with comparative indifference. It might help to a better understanding of the power and place of this work in the life and growth of our Church, to consider some of the things that would result, if all the operations of the Executive Committee were suspended.

1. It would mean the closing of our splendid Mountain Mission Schools, and that the 3,000 mountain children for whose instruction we are responsible, would be deprived of the education and Christian training they so sorely need, and left to grow up in poverty, ignorance and sin. Highland Orphans'

Home would be closed, and 30 boys and girls, without home or parent, turned out into the world with no one to care for them. Hundreds of remote mountain communities, to which our ministers are carrying the Gospel, would be left without the Bread of Life.

2. It would mean that twelve nationalities of foreign-speaking peoples, to whom we have been ministering in the name of Christ, must be told that the Presbyterian Church has no message for them and no interest in them. The 47 workers would be dismissed; and the 64 missions, where scores of these strangers are being born again, would be abandoned. The anarchist, the infidel and the unbeliever would be given the right-of-way without any interference, and many of these new citizens would become a menace instead of a blessing to the Nation.

3. It would mean that our Indian

Missions, which for more than fifty years have been the pride of our Church, would be abandoned; Oklahoma Presbyterian College would be sold; Goodland Indian Orphanage would be closed, and the present generation of Indians, deprived of the protection of the Church, would be left to the mercy of thieves, robbers and bootleggers.

4. It would mean a repudiation of our denominational responsibility for the Negro's moral and religious needs, and be an announcement to the world that the Southern Presbyterian Church has no concern for the education and Christianization of the 9,000,000 Negro people in the South. The Afro-American Synod would be dissolved, Stillman Institute abandoned, and 75 colored churches allowed to die for the lack of a little assistance and brotherly care.

5. It would mean that our sons and daughters who have gone by the thousands into the great Southwest to find homes and build an empire, must be told that the Church of their fathers has no concern for their spiritual and religious welfare. Scores of ministers, unable to maintain their families without this aid, would be forced to find other employment. Hundreds of new towns and communities dependent upon this Committee for assistance in supporting a pastor would be left without this means of grace. All conserving and restraining influences of the Church would be withdrawn, and a generation of nation builders allowed to drift into indifference and irreligion.

6. It would mean the discontinuance of the chief agency of our denominational growth, and consequently a decrease in the number of additions to our Church. Instead of leading the Protestant denominations in the percentage of increase upon profession of faith, and growing larger and stronger year by year, the Southern Presbyterian Church gradually would become smaller and less influential among the

great denominations of America, and finally cease to be.

7. It would mean a growing decrease in our Church's numerical strength, a lack of recruits for our Foreign Mission army, and the consequent inability to supply the necessary funds for our great work in Foreign Lands. Calls for reinforcements to meet our missionary obligation in China, Japan, Korea, Africa and South America, would have to be denied. In a few years the progress of our Foreign Mission work would be seriously crippled, if not altogether discontinued, because of the lack of resources in the Home Church to support the advance.

These are some of the consequences that would inevitably follow the discontinuance of the Assembly's Home Mission work. The issues are so grave that they serve to emphasize the strategic importance of an adequate Home Mission program. In building a tower, the foundation cannot be overlooked. In supporting an army, resources are imperatively essential. In building a denomination, the stakes must be strengthened and the cords must be lengthened. Home Missions are fundamentally important to the Church's world-wide missionary undertakings. Upon this basic work the whole superstructure must be built. To neglect Home Missions, in the end means a defeat of all missions. A living Church is a growing Church. A dying Church is a Church without the strength of numbers or the inspiration of purpose.

The Assembly's Home Missions touches and vitalizes every department of our Church's activities. It sends forth the evangelists into the waste places to herald the gospel. It helps to provide the buildings in which the newly-gathered congregations meet to worship. It assists these new organizations in supporting their pastors. From these Home Mission undertakings come the future ministers and teachers. Through the varied and manifold activities of the Home Mission Commit-

tee, the Church grows larger and stronger, from which there is a constant stream of men and money for our Missions in the ends of the earth.

Would we be willing to recommend that a work so vital be discontinued? Can we afford to neglect it? Can we

afford to limit its operations? Should not an enterprise so far-reaching in its results be freed from its hindering and impeding indebtedness, and the Committee released to move out into the many waiting and inviting fields of service?

BORDER DUTY ON THE OLD FRONTIER.

By REV. EDWARD H. HUDSON.

Following a trail one day up on the headwaters of the river of the sky, I found half-buried on the mountain side, a huge uprooted cedar—a prostrate giant. Above his uncovered grave his wilderness kindred had spread a splendid mantle of trailing mosses, interwoven with ferns and flowers, and reared a pillared mausoleum of living columns, crowned with turrets and gables of unfading green. Rooted upon and growing over the body of its ancestor, there rose another cedar of colossal proportions. My guide measured the girth of the two trees; but a few feet of a sixty-foot line remained. He pulled away the mosses and vines, and examined an indentation on the side of the fallen cedar. "That cut," he said, "was made with a stone ax." He calculated the circumference, and examined the rings of growth that contained the secret of its age, and after a moment of silent thought, said: "That tree was young when our Savior walked the earth."

As we lingered, I thought of the changes of the centuries witnessed by that tree, the storms of two thousand winters that had surged about its trunk, the birds of two thousand winters that had sung amid its branches, of its long but sure and steady growth to full stature.

Then came the thought of that other sure and mighty growth, of a kingdom from "seed" brought from heaven and planted two thousand years ago in this fallen world;

of its early struggles and trials, its joys and victories, its hopes and disappointments, of its history and prophecy.

I thought of the great Commission, with its world scope, and the little band of humble Disciples going out from Jerusalem and Antioch to begin God's march through the ages.

I thought of the planting of our beloved Church fifty years ago on our Western frontiers; of our small beginnings, our struggles for life, our growth from weakness to present strength and promise; of our great opportunity for future good in moulding the frontier and holding it for our King.

I thought of the little band of pioneer missionaries who founded our work; of their sacrifices and toil in opening up the West for our present occupation. We can never say too much in praise of those early heroes, whose labors gave us our churches and our high class Christian citizenship; nor of their successors on the border duty of the frontier today.

I am thinking of a little band of men, as heroic and self-sacrificing as Peter, James, John and Paul, who went up and down this frontier thirty years ago—Neel and Howerton, Killough, Laird, Johnson and McCurdy—men of consecration, zeal and vision, whose stamp is on all the greatness of this frontier. Their spirit lives on in the devotion of our missionaries guarding the outposts today. They are the true successors



The West—Fifty Years Ago.

of the Apostles, and the perpetual procession of the noble army of martyrs.

Our Presbyterian Church in the Southwest is yet in its youth, but it is coming slowly but surely to full stature. War nor drouth nor panic nor any other thing can stop its mission of evangelization and education. As in the mighty cedar of the wilderness, rings of growth and strength are being added by the passing years.

The tide of missions has a double swing and already the tides are swinging back from this old frontier in the West to the new frontier in our great cities of the East, and soon, if we take and hold this rich field, we will be sending the Gospel and men and money back to evangelize our old East. Already the West is giving more to Foreign Missions than our Church is giving to us in Home Missions. Already 42½ per cent. of the increase in our Church on profession is coming from our Home Mission churches, and this increase is greatest in the South and West.

THE PRESENT IS OUR DAY OF OPPORTUNITY.

It looks as if we are entering the most stupendous years of the world's history, and are on the eve of momentous changes and great opportunities in both the temporal and eternal kingdoms of the world. We are entering years most filled with opportunity and duty since Christ came to earth.

It looks as if we of the West occupy a strategic position in opportune times, as we hear the Macedonian call from all the world. The winning of this West is the greatest enterprise today confronting our Church, or any Church.

East of the Mississippi we have 800,000 square miles; West we have 1,800,000 square miles—two and one-fourth times the area of the East. The center of population is moving Westward. Our lands in high cultivation will support 350,000,000 people.

Here in Texas we have 167,000,000 acres of land—only 27,000,000 now in cultivation. Over a hundred million acres waiting for home builders—and they are coming in from all over the country and the world. We will have a great Foreign Mission work within our own doors.

Dallas Presbytery has 51 counties, with 46,660 square miles, and 571,781 population, of which only 35 per cent. is Christian—an un-Christian population of 375,000 souls.

The Presbytery of Western Texas comprises 56 counties, and is larger than Virginia; it has 60,038 square miles, with a population of 545,888. In this large territory we have 4,912 Southern Presbyterians, the number in other branches of the Presbyterian Church making a total of about 6,000. The city of Atlanta, Ga., has more Presbyterians than have these 56 counties. Within a few years we will have many cities which should have the Presbyterian population that our entire Presbytery now has. But to bring this to pass we must have Home Mission work today. The destiny of our Church in this her last mission territory, lies in the hands of the Home Mission Committee and the Home missionaries of today.

Let the great Southern Presbyterian Church awake—and put on her strength. Let us consecrate our money and our lives and give our prayers to manning the out-



Today—In the Race for Wealth.

posts, and saving this important field for God's Kingdom.

If we as individuals and as churches will advance on our knees; if we will pray more for the consummation of the Great Commission, we will double our offerings for the work, and from our homes and churches will rise up sons and daughters for the Master's service on the mission fields.

Our impact on the world in the days to come will demand a high type of American manhood—such a type as our Presbyterian Creed above all others can furnish; we must be strong enough and good enough to be

the moral rulers of the world. Open are the paths at our feet; we front the world on every side. The sunrise of the new day is already breaking upon us, and in its light we see the peoples of the world looking for the message of the Prince of Peace.

Let us accept God's manifest destiny. With hearts big enough to be sacrificial, with hands strong enough to grasp the wheel of the mightiest chance God ever gave to the Presbyterian Church, let us sound the advance and send missionaries and supplies for border duty on the outposts of the great frontier.

Beeville, Tex.

"A CUP OF COLD WATER"—Matt. 10:42,

By REV. W. H. MILEY, D. D.

I'll live in my house be it great or small,
And be a friend to man.
I will list to my Master's loving call
And do the best I can.

Although it be true, my talents are few
Though scarcer may be my gold;
"A cup of cold water," a word, a sou,
I'll give to young and old.

If faithful, what'er I can do or give,
I know He'll say, "well done."
A welcome He'll give—with Him I shall live
Beyond the setting sun.

Atlanta, Ga.

Like Him, I'll point to the water of life,
The cup that "overflows"
With blessings rife, ending trouble and
strife,
The balm for all our woes.

If to this fountain the weary I lead,
Reward I cannot lose;
For this "Friend in need, is a friend in-
deed,"
The Savior all must choose.

THE HOME MISSIONARY.

Passing by modern methods of comfort and luxury in travelling, we suppose that our home missionaries have a greater variety of conveyance than any other class of people, considering the vast amount of work which they do. They travel by railroad trains, buggies, lumber wagons, ox carts, horseback, muleback, afoot, etc. Sometimes their roadways are hung up on the sides of the mountains, over great precipices, and then through dark dells of solitude. Often the only way to pass through a mountain gorge is to get into a stream and follow it. The question then arises, is the stream in the road, or is the road in the stream?

The home missionary faces all kinds of weather, from the balmy May day to winter's zero blizzard. His fare is plain and often poorly prepared, but he gets the best that the people have, therefore has no reason to complain. Perhaps his bed is hard and uncomfortable at times, but it becomes a place of sweet repose when he re-

members that his host and hostess are sleeping on a pallet in order that their honored guest may occupy the one bed in their home. We wonder if such hospitality can be found anywhere else.

At sundry times and in divers places he preaches the gospel to appreciative audiences. Today he delivers the message in a little rude church building, tomorrow under the shade of a tree, the next day in a private home. In all, the people hear him gladly.

The work of the home missionary is not limited to the office of preaching the gospel. In remote communities he often serves as pastor, teacher, physician, counsellor, peace-maker, etc. What great opportunities for doing good! No time to think of self-seeking, and the empty honors of this life.

Do we pity him in his weariness and loneliness? No, his soul is filled with the joys of gathering rich harvests day by day. However, he often wonders why he has so few helpers in a work of such vast import-



To Walk or to Ride—That is the Question!

ance for building up the Church in the Homeland, and thereby enlarging the base of supplies for foreign lands. The privations forced upon the home missionary's

family make the real burdens that bear so heavily upon his heart daily. God only knows how hard they press.—By One of Them.

A POSTSCRIPT.

In "The Missionary Survey" of June, last, there appeared a short article entitled "The Lees-MacRae Institute—Unique." Our only objection to it is that, like the famous rabbit stew, the rabbit isn't yet caught, i. e., the writer has left out the most unique feature of Lees-MacRae, a man who gives his best work "without money and without price." That man is the Rev. Edgar Tufts, the founder and manager.

Beginning with the one frame house, he has put up a two-story Academy with music rooms and auditorium, a hospital—well equipped, with first-class doctor and nurse—handsome high school building, a house for the Industrial Department, an Orphanage, and a beautiful stone church. This last is almost entirely a labor of love, the men and boys of the community giving the work whenever able to spare even an hour or two at a time. Mr. Tufts has been his own architect, has used native material and native help entirely. In addition, he runs a saw mill and a farm, both of which help in the support of school and orphanage, and a hydro-electric plant on the Elk River, which supplies lights and heat for laundry work. The Lord sets His seal of approval by giving the power comparatively free. For overlooking all this, our Southern Church pays Mr. Tufts not a penny. Let some of our

business men think it over carefully and decide for what salary they would be willing to undertake the job. Mr. Tufts didn't tell, we found this out accidentally.

And this isn't all—there are four small churches which he serves, from which he gets all his living. That is not extravagant, you can guess (\$50 per month). In the summer there is some outside help, but through the long, hard winter he works alone, riding miles over the snowy mountain roads. What he has done, you can find out from the people who live there. One old man told the writer, "Mr. Tufts is the backbone of this 'ere country." He has trained several Sunday school missionaries, and year in and year out little Sunday school groups are kept together, and in most cases, given their only glimpse of the Bible.

The new church at Banner Elk has a wide-awake band of young laymen. They meet regularly, and are learning to speak and to pray in public, to keep up with the work of our Church, and to have their share in it.

But Mr. Tufts is not the only member of the faculty. He has a band of consecrated women working with him—for salaries nominal, and often past due. Many of them are from homes of refinement and luxury, giving up some comfort every hour in the day. Some have only the small salary, in cash,



The Banner Elk Presbyterian Church.

but all "first gave their own selves" for the joy of service—having a share in the great work of making good women. If some of the women of our Church could see just what these women do without, it would be a surprise. The very simple fare, the bareness of the living rooms—these things are not much to the girls, but put yourself in the place of these ladies, for eight months every year. In many of our Church homes there are unused rugs, curtains, furniture, pictures, books, etc., which would do away with this very real need. And there is money, of which "the Lord has need."

Men! Women of our dear Church! Let us think. And then, let us act!

SEVENTEENTH STREET COLORED MISSION, RICHMOND, VA.

By MR. W. S. RHOADS.

THIS Mission for colored children of the most neglected portion of Richmond, was started by two Union Seminary Students about seven years ago, in an abandoned, rickety Baptist chapel on North 17th street. When these students graduated, and were called to work in other fields, Mr. Murray M. Grey, also a seminary student, succeeded them and pushed the work so vigorously that the Presbyterian League of Richmond, formed about this time, took a special interest in this Mission, and gave it very substantial support.

In 1913 East Hanover Presbytery appointed a Committee, composed of Rev. W. L. Lingle, Messrs. W. C. Smith, Charles Lorraine and W. S. Rhoads to conduct the affairs of the mission. The Committee retained the services of Mr. Grey, and during the past three years under his supervision the work has made excellent progress.

A Boys' Club was inaugurated for manual training work, and a Girls' Sewing Club to teach the children and mothers plain sewing, the making of simple dresses, aprons, bed comforts, etc.

Sunday night preaching services has also been a feature of the work of the Mission. During Rally-day periods, as

many as 700 children have been in attendance at the Sunday School in this 30 by 50-foot building.

The Presbyterian League has purchased a lot across the street from the present Mission, and has started a building fund for the erection of an adequate building which will be suited to the needs of this locality.

Mr. Grey has recently resigned his connection with the Mission to engage in other Christian work in Richmond, and the Committee has planned a program whereby they hope during the year 1916-17 to prosecute the mission



The Condition in Which We Find Them.

work in this 17th street district more vigorously than ever.

The great need is for a better building with better equipment, and capable, earnest teachers, both men and women. This need can be reasonably well met during the winter months, but the Mission suffers greatly during the summer months.

The improvement in the personal appearance of the children, their splendid behavior, their memory work, their interest in class work and singing, are most gratifying to the Committee, which hopes that, by the aid of the Presbyterian League, the Synodical and Assembly's Home Mission Committee, this Mission can be made a great factor in the development of better Christian living in one of the worst and most deplorable sections of Richmond.

The men doing business in this section, as well as the police department, have already attested to the marked



What Christian Training Can Do.

improvement in the locality since the mission has been in operation.

The encouraging and helpful feature to the Committee, is the earnest and ever-increasing interest manifested by the white people of all the Richmond Presbyterian churches, in this endeavor to improve conditions and lift the lives of the colored people of this section, through the Christian work of the Seventeenth Street Colored Mission.

Richmond, Va.

“GO FORWARD.”

“Is this the time, O Church of Christ, to
sound
Retreat? To arm with weapons cheap
and blunt
The men and women who have borne the
brunt
Of truth's fierce strife and nobly held their
ground?”

“Is this the time to halt, when all around
Horizons lift, new destinies confront; }
Stern duties wait our Nation, never wont
To play the laggard, when God's will was
found?”

“No! Rather strengthen stakes and lengthen
cords,
Enlarge Thy plans and gifts, O thou elect,
And to thy Kingdom come for such a
time!
The earth with all its fulness is the Lord's;
Great things attempt for Him, great things
expect!
Whose love imperial is, whose power
sublime.”

If you would like to make 1917 count larger for Home Missions, Foreign Missions, Christian Education and Ministerial Relief, Sunday School Extension and The Bible Cause, than any previous year in your own efforts, let 1917 record an enlargement of the circulation of THE MISSIONARY SURVEY in your community. Make 1917 a really great year.

THE LAYMAN AND HOME MISSIONS.

"A VOICE FROM THE PEW."

REV. ANDREW W. BLACKWOOD, D. D.

TO THE FORE.

Move to the fore,
Men whom God hath made fit for the fray;
Not yours to shrink, as the feeble ones may;
Not yours to parley and quibble and shirk,
Ill for the world if ye do not God's work,
Move to the fore.

Move to the fore;
Say not another is fitter than thou,
Shame to the manhood that sits on thy brow!
Own thyself equal to all that man may,
Cease thine evading; God needs three today!
Move to the fore.

Move to the fore;
God Himself waits, and must wait, till thou comê.
Men are God's prophets, though ages lie dumb,
Halts the Christ-kingdom with conquest so near?
Thou art the cause, then, thou man at the rear!
Move to the fore.

—JAMES BUCKHAM.

Yesterday morning one of our principal laymen, a professor in our State University, was deploring our relative lack of interest in Home Missions. He said that three-fourths of the laymen of the Presbyterian Church in the United States feel that we are doing far too little comparatively, for Christian work in the South, and that we are leaving the major portion of this fundamental work undone, or to be done for us by other denominations, as though the Presbyterian Church had a special dispensation absolving her from the most elementary Christian patriotism.

This is a strong indictment, voiced by one of the most loyal and most ob-

servant sons of the Southern Church. It is not for me as a new-comer to utter such words, but I would like for these careful words to have a wider hearing. It is a shock for us all to learn that the receipts of our Assembly's Home Mission Committee are receding, and that the work in this strategic year bids fair to languish for lack of money. Why should such a state of affairs be possible when our most spiritual and most aggressive laymen are concerned as never before for the spiritual welfare of the Southland? Is it possible that we ministers, who in a large measure determine the policy of our respective congregations, have been ignoring the wishes of those who provide the means?

These laymen are deeply interested in all that concerns the evangelization of the world, but they believe that the spiritual history of the world must increasingly depend upon America, and that America is in no sense ready for the spiritual leadership of the world. They believe that the spiritual power of America must continue to depend largely upon the South, and that the Southern Presbyterian Church must accept a larger measure of responsibility for the work at home. "Thou art come to the Kingdom for such a time as this."

Columbia, S. C.

A great many Missionary Albums are being ordered. It is a good sign. Album making helps us to get better acquainted with our Missionaries and that stimulates interest in their work. Order now and begin your New Year with an Album. See the back of this magazine.

IN HIS HAND.

By MRS. FRANK A. BRECK.

O welcome, stainless, glad New Year,
So young, so beautiful, so dear!—
We gaze with wonder in your eyes,
Longing for some new, glad surprise.
What grace, what joy will you confer?
Of what are you the harbinger?
Are there some losses you may bring?
Some broken plans? some sorrowing?

O doubts, be gone!—we will not fear,—
We shall be blest, O glad New Year!
God holds you in his loving hand;
Ills cannot come 'gainst his command;
And every ill, when understood,
Will mean, for us, the highest good.
—The Sunday School Times.



THE COMING OF THE NEW YEAR.

ALVIN KENNEDY, *Seneca Indian.*



TRADITION which is still observed with solemnity among Senecas, is the coming of the New Year.

This tradition, like all others, is handed down by the old people to the young, from generation

to generation.

Its full meaning is never fully understood in childhood, but as people grow old they understand more fully the significance of this observance, and take delight in trying to explain to the young the possibilities enveloped in the coming of the New Year.

On New Year's Eve all children are admonished to remain in their homes, for they are told that to each will come a man who is seen only once during the

year. He will come unheralded, and no one knows which house he will visit first, so that it is necessary that all persons be in their homes on that night. As the time approaches for the arrival of the visitor, all the children are sent to bed and only the old folks remain to await his coming. When he comes, he walks into the home, quietly takes a seat and inquires minutely as to the past of the children. Should the parents be unable to give a complimentary report of any of the children, it will be seen that during the following year some misfortune will befall them. Should their past impress him favorably he secretly wishes them a happy, prosperous New Year. Consequently, each year the Seneca children resolve to do better than they have ever done, so as to leave a good impression in the mind of this yearly visitor.—From *The Red Man*, Carlisle Indian School.

December's engrossing and absorbing engagements and preparations incident to the Holiday Season, caused many to lay aside their usually faithful attention to THE MISSIONARY SURVEY'S expirations and renewals. Now, with the passing of the Holidays and the opening of the New Year—Remember Jack! It is cold "on the pole," unless he can climb—then he doesn't mind it.

A CHAMPION OF THE LOWLY.



Rev. J. G. Snedecor.

In the death of Rev. J. G. Snedecor, LL. D., the Church has lost one of its strong men and earnest preachers—an eloquent and fearless champion of the cause of Home Missions, especially of the department of Colored Evangelization, to which he had devoted the last thirteen years of his life.

Dr. Snedecor had been in failing health for some time, and had been compelled, about a year ago, to resign his connection with the work of the Executive Committee of Home Missions. He died November 20, 1916, while on a visit, with Mrs. Snedecor, in the home of his daughter, Mrs. J. A. Campbell, of Decatur, Georgia.

The funeral services were held in the First Presbyterian Church, of Tuscaloosa, Ala., and conducted by the pastor, Rev. C. M. Boyd; Rev. S. L. Morris, representing the Executive Committee of Home Missions; Rev. N. W. Kuykendall, of Stillman Institute, and Rev. J. A. Bryan, representing the ministers of Birmingham, Ala.

Dr. Snedecor was born in Louisville, Miss., sixty-two years ago, and reared by his widowed mother, who afterward married Chancellor John N. Waddell, of the Southwestern Presbyterian University, at Clarksville, Tenn.

He leaves a wife, the daughter of Judge Estes, of Memphis, and eight children, who have the sympathy of the entire Church in their bereavement.

Though Dr. Snedecor was for a number of years a successful pastor, and afterwards agent of the American Bible Society, he will be remembered always in connection with the work for the evangelization of the colored people, having been appointed by the General Assembly in 1903 Secretary of Colored Evangelization, in which capacity and as Superintendent of Stillman Institute, he gave valuable service in the cause of Christ. May his mantle fall on worthy shoulders.

S. L. MORRIS,
Secretary.

WEALTH OF PROSPECT.

By REV. W. A. NISBET.

THE West is great, and is growing greater every day. We have the worst and the most beautiful days here that you will probably find on earth. But the open life—the informality, the candid manner of the West, appeals to those who love nature, God, man and life.

As for myself, I love the work out here, and I intend to abide in this wonderful country, if God permits. I expect to live longer and enjoy better health, and do more work than I could do elsewhere. It is thrilling!

The harvest is white. The need is great for a deeper spirituality among

those who are Christians living here. Most of them, perhaps, were not extremely spiritual before they left their homes in other states. They came here to make their fortunes—and many seek first the kingdom of this world, hoping that the Kingdom of Heaven “shall be added,” instead of the reverse. Yet, I have found many in the Synod of Oklahoma, both men and women, who are the “much fine gold” in spiritual life. These are planning and working for the Great King and for His glory.

We need workers—those who have learned through service that it is more blessed to give than to receive. These will succeed in this Western field, for God will be with them.

Of course, there are many discouragements in the Oklahoma work. Practically all our churches are small, and consequently weak financially. But they are holding important posts, and as the country grows they will become strong. If the Church in the East can hold up the hands of the Church in the West, by prayer and money, it will be a labor of love for the Lord that shall not be lost, for in this way the Lord's Israel in the West shall prevail.

We need in the West, what indeed our whole Christian Church needs—personal evangelism. Going as an individual to an individual; not from duty, in the capacity of a church official—but with loving heart and warm hand, each saved one striving to rescue another who has not known Christ as a way of salvation.

One of the trying features of the Western work is the shifting of indi-

viduals and families from place to place, though this condition is gradually improving as the people purchase and own their homes.

But what of the future? Will it pay to continue to spend money on the Church in the West? Yes, it will pay. Souls are being garnered, and church members from everywhere are being ed after. I have been with the little Mangum church just a little over a year, yet 33 members have been received, mostly on confession of faith in Christ. With workers who are willing to be used in the hard places, with God's promised ready blessings, with the prayers and support of the Eastern Church, the Western outlook is cheering, and the prospects are great.

Mangum, Okla.



This cartoon vividly portrays the intense interest of the country in the Western vote, at the time of the recent Presidential election, and shows the growing recognition of the strength and importance of the West in national affairs.

OKLAHOMA—THE BABY STATE.

By REV. CHAS. C. WEAVER.

OKLAHOMA unites Texas and Kansas, forming a commonwealth for a nine-year-old! In a recent meeting ground between the two. She is the “Baby State” of the Union; rather large, busy and ambitious for a nine-year-old! In a recent ministerial alliance between the Oklahoma City, Governor Williams said: “Our people have been devoting time and talent to commercial advancement and



The Central Presbyterian Church, Oklahoma City. It is still incomplete, and pastor and people, who have done some of the work themselves, are praying for help to finish and furnish the building.

ment, and it is high time that we were pushing religious affairs with more energy." He urged the Church to increase its efforts to overtake the need, by organizing more churches, founding schools and colleges, and by bold and aggressive mission work.

Oklahoma's geographical position makes its prairies, plains and valleys the meeting place of peoples from every section of the country, and representatives of Texas, Kansas, Missouri and Kentucky are much in evidence. But no one state predominates in the matter of population, so that we partake of the mingled characteristics of a score of states. Different ideals, customs and ways of looking at and of doing things, have to be reduced to a working basis. One can easily see how this lack of crystalization complicates religious and all other kinds of work.

The people are here to better their condition. The move has proved disastrous to many, and yet some have prospered. I do not find much wealth among our own people; they are large-

ly heroic strugglers, facing new and perplexing problems, and fighting against great odds. There are numbers here to make a new start at the foot of fortune's ladder. There are multitudes of the young, struggling for a foothold.

Measuring the average contribution for the church by the average income, the gifts are usually liberal, although wholly insufficient to meet the expenses of the work. There is no question in my mind but that, when prosperity comes to our people, they will share it with the Lord. As their condition improves, they will assume more and more of the local expenses, and yield greater and greater dividends to the Assembly, upon the liberal help extended to us by our great Church during these years of need and perplexing trial and struggle.

The churches of Mangum Presbytery are growing gradually. Progress is slow. Patience is the virtue required of an Oklahoma pastor. The eastern ministry has but a faint conception of

the problems confronting the pastorate in this nine-year-old state.

Church and Sabbath School equipment is of absolute importance; these must equal that of other churches in a given locality if we are to reap a share of the great churchless masses. Herein lies the tremendous opportunity of all Oklahoma churches. It were an easy matter to minister only to our own. Jesus found this a delightful part of His work, but when He saw the great drifting, wandering, shepherdless multitude, His tender heart cried out in anguish for them.

Statistics show over 80 per cent. of our population out of the local churches. This may be too much or too little, yet the shepherdless mass is appalling. Many of these were active Christians "back home," all of them sons and daughters of the homes of "Our Land"—perhaps your friends, your kindred! What a great privilege

it is for a denomination to be able to accept an opportunity of doing real good, in a real time of spiritual destitution and heart-need. Isn't this gathering in of the "over-looked and un-looked after" genuine church work? Yes, the kind the Master would do, were He here upon earth.

Needs! In plenty, Mangum Presbytery needs men, manses and churches. We need an evangelist to develop new territory, and to take care of the weaker fields. We need several Fords! We could form "Auto Groups," so that one man could serve a larger field, and reach greater numbers of the shepherdless. Would that all could see through the eyes of the Master the tremendous opportunity! Surely the wealth of our great Church would respond, and with adequate means we could hasten along the Kingdom of our Lord and Master in this great and important new state.

Oklahoma City, Okla.

A SKETCH OF TEX-MEX.

By RUBEN RODRIGUEZ,

First and Only Graduate of the Institute.



Ruben Rodriguez.

In the years 1896 to 1899, Dr. H. B. Pratt had a Bible School at Laredo, Tex., of three pupils. These pupils were what are now, Rev. Reynaldo Avila, Rev. Abraham Fernandez and Rev. Elias Trevino, whom we all know.

It was from this Bible School which sprung the idea of establishing a school for the education of the Mexican young men in Texas. But this school was not only to be a Bible School, but also an industrial school. This idea of the industrial part was planned by Rev. R. D. Campbell. He worked with this idea for about ten years, and people thought that he was building an "air castle."

Mr. Campbell did not pay any attention to what was said of him, but kept on planning, and the first money for this school was sent to him on January 13, 1909. In the fall of 1910 the plan of the school was introduced at the meetings of the Texas-Mexican, Western Texas, and Fort Worth

Presbyteries, and then the Synod. The school was recognized by the Synod, and twelve trustees were appointed, of which Rev. R. D. Campbell was appointed chairman, and one of the twelve was Rev. Elias Trevino. To the present time both of these are members of the board.

Two offers of land were made—one near Kingsville, Tex., by the good Mrs. King, which was accepted. Six hundred and forty acres were donated by Mrs. King, and twenty-nine and a half by the Commercial Club of Kingsville, which also donated the new well near Dr. Skinner's house. This was secured by Dr. Chandler, to whom we owe many thanks for his continued interest and help.

The next thing was to have a part of the land cleared. The kind Mrs. Rogers, from Kingsville, undertook this work, and had men grub about twenty acres.

A president for Tex.-Mex. was the question now to be settled, but it was settled all right and on the very person Tex.-Mex. needed, and in January, 1912, Dr. J. W. Skinner came to Tex.-Mex. and began his "rooting."

Eighty acres of land were cleared and planted in sorghum, and a fence was built



Don Carlos Delgado and family, faithful members of the Mercedes Mexican Church.

all around the land. Then work was begun on the buildings. The first was a shed to keep the feed for the mules, and adjoining this were stalls for the mules. But it was learned that a brick building for dormitory and school rooms could not be furnished then, and so what was to be the feed room was turned into a dining room, which to the present time is used for that purpose. The shed for the mules was extended, and serves for the school room.

In May, Dr. Skinner's house was begun and before it was completed, his family arrived. By this time the news of this school had reached many boys' ears, and they wanted to come before the school was ready. In August, three boys from Mercedes came; Ramon Pina, a brother of our present Francisco Pina, our present Elias Delgado and his cousin Lazaro Delgado. The dormitory was not even begun, so these boys had to sleep for two months on boards, over what are now the small class rooms.

For two months everybody at Tex.-Mex. was very busy working to finish the school building. The dormitory was begun next. Then the little cottage, and the laundry were started. The last week of September, all the buildings were nearly finished and ready, but there was no furniture, and the boys were to come the first of October. The beds

came in that week, but no furniture for the school room. But Victoriano de la Cruz, from San Benito, and Jacobo Walls, from Beeville, came; and with their help everybody at Tex.-Mex. began to work making desks for the school room. They worked Saturday night and all day Monday on those desks, and also swept all the buildings.

Then that rainy Monday night we all arrived, and our train stopped in front of the school grounds. We were brought to the dining room, where we had a great supper. There were forty-three boys, six young ladies, Rev. and Mrs. Campbell, Rev. Elias Trevino, Rev. Elias Rodriguez and two visitors from Beeville.

Tuesday morning, October 1st, Tex.-Mex. school began. Mr. Campbell led the service and made a talk, also Mr. Trevino and Mr. Rodriguez. In the evening we all began our work. At night we had another service, led by Mr. Rodriguez. He organized the Christian Endeavor Society with Zacarias Flores as president, Jacobo Walls secretary, and Rafaela Cardona, treasurer.

Next day we had our first classes, with Mr. Goodrich Fenner, Miss Anna Holladay and Mrs. Skinner as teachers. There were only this school room and Miss Clement's class room, and so Mrs. Skinner had her classes at the dormitory. There were eight boys in my class, of which I am the only one left. Salamon Trevino, a nephew of Mr. Trevino, was one of my classmates, and he remained here until last year, when he had to go to work. He entered the Normal School at San Marcos during the vacation and secured a second grade certificate. He went to teach in a school of forty-two pupils, and has proven to be a good teacher. But next year he will go to Austin College to finish his studies.

Some of the boys did not find Tex.-Mex. as they thought, and they went home. At the end of school there were only eighteen of us, three girls and fifteen boys. Some of these boys stayed to work during vacation, and the rest of us went home.

The second year there were more than thirty boys at Tex.-Mex. at one time, but no more young ladies. We had a new teacher, Miss Kathleen Gould, from Austin, taking the place of Miss Holladay. Dr. Skinner took Mr. Fenner's place and Mrs. Skinner kept her own. After Christmas Mr. S. B. McLane came and he took Dr. Skinner's place. The third year Mr. McLane went to the Louisville Theological Seminary, and Dr. Skinner took his place again as teacher. We had visiting Mexican missionaries during the year, who took part in teaching, such as the Rev. W. A. Ross, from Brownsville, Tex.; Mr. Tice, from Victoria, Mexico, and Prof. and Mrs. R. C. Morrow, from Montemorelos, Mexico. We all studied very hard through the whole year.

We had at the beginning of the fourth year two new teachers, Prof. Morrow and Miss Clement, from Palacios. After Christmas, Prof. Morrow and family went back to Mexico. Then Mr. A. M. Gribble, from Austin, came, and has been with us until the present day.

Tex-Mex. has been a good old place for all of us, and we hope that she will continue to grow and develop along every line; that her influence for good shall be felt wherever her students may go; and may Tex-Mex. never have cause to be ashamed of anybody that she has claimed as her own. Kingsville, Tex.

NEWS FROM THE BATTLE LINE.

As Reported In Our Exchanges.

For His work the Lord needs men equipped intelligently; needs the army organized in a way to put all other organizations to shame; needs gold given in a way that will prove to the world the power of love.



Another fullness of time has come. There is an urgency about this missionary business that demands a realization of national, ecclesiastical, and individual responsibility. Shall it ever be said of the Church as was said of Henrietta Maria, "She lived at a great moment, but had no greatness with which to meet it"?



PASTOR FETLER'S WORK IN THE UNITED STATES.

In an earlier number we intimated that Pastor Fetler, well known as the leader of the evangelical movement in Petrograd, Russia, has been exiled from his country. At the request of various Christian friends he is devoting a large part of the time of his exile to the evangelization of the great numbers of his compatriots who live on this continent.

A centre of work has been established in New York, and an endeavor is being made to strengthen Russia missions throughout the land. During the summer a convention of Russian and Ruthenian believers was held in New York—the first of its kind on this side the Atlantic; and it proved to be a source of great encouragement and blessing to those who attended it.

Mr. Fetler says: "Mission stations are to be visited; new missions to be established; literature to be prepared and printed; evangelistic services to be held; evangelists to be found, equipped and sent to preach the glad tidings. What is to be done must be done immediately."—The Evangelical Christian.



HOW IS IT IN YOUR TOWN?

In a city we know there is a juvenile court, before which all children charged with an offence, and all children who have to be taken away from their parents, are brought for trial. In many cases there is

no parent to take care of them, or the parents are not considered worthy. They must be committed to the care of some one else.

The State in which this city is located has no institution of its own to which to commit them. The Protestant orphans' homes are all filled to overflowing. We are told that a Roman Catholic priest attends practically every session of this court. When the question is raised as to what shall be done with the child, he is always ready to offer a place for it. And he gets most of these children.

The question arises, what right has the State to commit one of its wards to any institution other than its own, and especially what right has it to commit one to an institution over which it has no control, and which it cannot even investigate or inspect, and which is oftentimes in another State?

Christian reader, is this the condition in your city or State? Look and see. If it is, are you going to let this state of affairs continue?—The Presbyterian of the South.



The gospel and the submerged tenth should be on the terms of a drowning man and a rescuer.



CONVERTING THE ORIENT AT HOME.

Those who are already interested in the work for Orientals in our large cities and on the Pacific coast, as well as all who have the progress of the kingdom really at heart, will heartily indorse the words of William Merrell Vories of Omi, Japan, when he says: "There can be no greater setback to the work here (unless it be the failure of a missionary) than the return of native young men from life abroad, who come back unreached by Christianity, but very decidedly reached by un-Christian ideals."

Thousands of Japanese and Chinese come to America for study, and if these could be returned warm advocates of Christ, they could mold the future of their nations. A kindly personal touch, a little friendly service means much to a lonely young student here, while a thousand dollars' worth of missionary effort after his return may fail to reach him.

A prominent Japanese, director of the Association in his own city, at the Y. M. C. A. conference in Kyoto, told how he had attended a fashionable city church in America—a lonely, plainly dressed stranger in a strange land—where the congregation were giving hundreds of dollars “to save the heathen” thousands of miles away. But only one man had eyes for the foreigner in their midst. With this man’s kind invitation to call upon him at the Y. M. C. A., began his lifelong connection with the Association, to which he has given time, money, faith and courage. The cause of Christianity in Japan was advanced more by that one kindly act than it would have been by the giving of hundreds of dollars.

As has already been noted in a previous issue of *The Continent*, Buddhist missionaries are active, and other forces are not overlooking the Oriental visitors. If they return from a Christian land more demoralized than when they entered it, and the vast opportunity which their presence in America brings is lost, large gifts of money to missions and the plea of the pressure of other religious (?) duties may not atone!—*The Continent*.

Never will the Church abroad rise much above the level of the Church at home.

FIRST PASTOR IN ALASKA.

An event of some importance in the history of the development of Presbyterianism in Alaska was the installation of Rev. John B. Stevens as pastor of the Northern Light Church of Juneau on the evening of October 24th. Mr. Stevens served this church faithfully as missionary supply for six years. The call to the pastorate is a mark of confidence and esteem indicating the high regard in which he is held by the congregation. The Northern Light Church is the largest white organization in Alaska and Juneau is the largest and most important town in the Territory. This is the first pastorate to be established in the northland. It promises to be a most useful one.

NATIVE PAGANISM.

It is noted in the *Presbyterian Banner*, that in Madison county, N. Y., out of a population of 43,000, there are 9,000 who reported in a census taken, that they had no religious preferences whatever and were

absolutely unattached; “that is, more than one-fifth of the population in the very center of the Empire State are practical pagans.” There is one valley in Madison county, seven miles long by one to two and a half wide, inhabited by a prosperous population, who for twenty years did not number a single attached Christian believer.

Not far from the village of Hamilton (the seat of Colgate University), there were found people living without regard to the marriage relation, and so ignorant of the Christian religion that after a funeral recently, one man, in all seriousness and in no spirit of bravado, asked the preacher “who this Christ” was of whom he had been speaking. “In one of the schools a class was asked last April why Easter was kept, and the only answer forthcoming was that it was Grant’s birthday.”

THE CRY OF OLD AGE IN A GREAT CITY.

Sometime ago in the *Woman’s Home Companion*, there was a remarkable story entitled “The Soft Wind off Croagh Patrick,” in which the principal character is an aged Irish woman who left Ireland and came to America to settle in a great city. In the course of the story the old lady bursts out in condemnation of great, strange cities, as they look to an old person who has foolishly left a rural settlement, and undertaken to take up the complicated life of a vast city:

“I can’t stand this murtherin’, moitherin’ city. It’s like some weary mazer to me, Doctor. I’m worse off wid it, the smells av it, an’ the noises av it, an’ never a blade of grass an’ niver a look at the blissed sky. An’ if the neighbors come in ’tis not in frindship, but to make a mock av ye. An’ there’s nawthin’ clane, an’ there’s nawthin’ swate, an’ there’s nawthin’ purty—an’ I’m wore out wid it all. I want just me own old home, Doctor. Forbye there’s nawthin’ grand at it, ’twas there Timmy an’ I come afther the weddin’ mass, an’ ’twas there he died. An’ all about there’s frindly faces, an’ there’s the big open sky—ah, Doctor, avick, I was too ould to lave it. ’Tis all right fer thim that’s young—but I was too ould—too ould. There’s no promise in Ameriky f’r me, and there’s no work—my workin’ days are gone. There’s nawthin’ here f’r me but misery an’ longin’, an’ the black heartache f’r the ould country.”—Exchange.

CONDITION OF ASSEMBLY’S HOME MISSION TREASURY NOVEMBER 30, 1916.

Cost of work April 1 to November 30	-----	\$125,924.50
Total receipts to November 30	-----	86,909.06
Deficit to date	-----	\$ 39,015.44

Indebtedness from last year	-----	13,000.00
Total deficit to December 1, 1916	-----	\$ 52,015.44

CAN YOU TELL ?

- 1—State concisely some things that would happen if Assembly's Home Missions were discontinued.
- 2—In what way has the tide of Missions in the West a double swing?
- 3—Give some every-day events of a home missionary's life.
- 4.—Mention some of the things that have been accomplished at "Lees-McRae," Banner Elk.
- 5—What are some of the activities of the Richmond Colored Mission?
- 6—What legend have the Seneca Indians in connection with the coming of the New Year?
- 7—State some of the essentials of successful work in the West.
- 8—Mention some of the urgent needs in Mangum Presbytery.
- 9—How was furniture obtained for the opening of Tex-Mex?
- 10—Give several incidents showing present religious conditions, opportunities, or accomplishments in our own land.
- 11—In what way does Panchita show her love for Christ?
- 12—Tell about the giving of the pagan "Christ in America," by little foreign children.

SENIOR HOME MISSION PROGRAM FOR JANUARY.

Prepared by MISS BARBARA E. LAMB DIN.

The Land, whither ye go to possess it, is a Land of hills and valleys, and drinketh water of the rain of heaven:

A Land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.—Deut. 11: 11, 12.

Behold, I have set before thee an Open Door.—Rev. 3: 8.

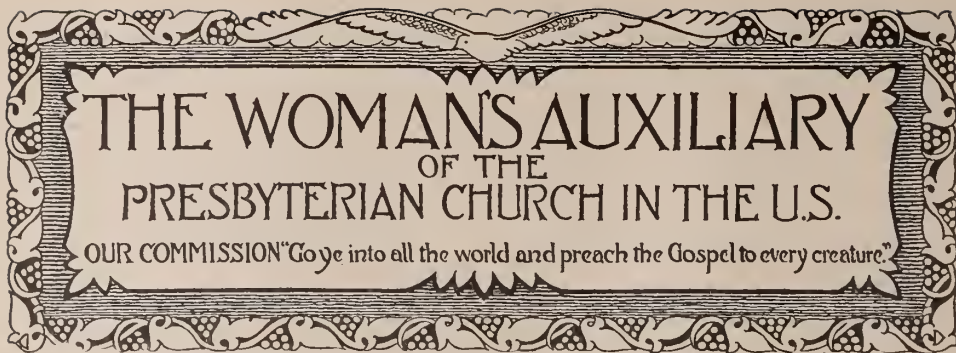
- 1. Hymn—"Ancient of Days."
- 2. Reading of Motto Verses.
- 3. Prayer—That He, whose Name is holy, who from all eternity has kept and guided His children, will in these days make His saving power felt as never before; and that He will make us fit instruments to be used of Him in the salvation of souls.
- 4. Transaction of Business.
- 13. Prayer—That, with glad haste, we may enter God's Open Doors; and, uniting our labor and strength with those who already are seeking to extend His Kingdom in our own land, may have the joy of seeing many souls won to Him and established in the faith; the Church strengthened, and the cause of Christ advanced in all the world.

OPEN DOORS.

- 5. "Behold I stand at the Door and knock." Rev. 3: 7-22.
- 6. Recitation—"The New Year."
- 7. Open Doors—
 - { In the West,
 - { In the Mountains,
 - { In Negro Hearts.
- 8. Recitation—"Cup of Cold Water."
 - { Among the Mexicans,
 - { and
 - { Other Foreigners
- 3. Open Doors—
 - { Among the Mexicans,
 - { and
 - { Other Foreigners
- 10. If Assembly's Home Missions Closed Its Door of Hope.
- 11. The Lay Member to the Fore.
- 12. Hymn—"Love Divine."

Notes:

- 4. Discuss and decide the question, "What part shall we have in the Laymen's Conventions in February?"
 - 6. In connection with this, mention briefly the Seneca legend of the New Year.
 - 11. Use Dr. Blackwood's article and the poem as the basis for an earnest appeal for a wider appreciation of the work and importance of Assembly's Home Missions, and more generous participation in all its activities.
- Also see Junior Department and suggestions.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,
ATLANTA, GA.

"That in all things He might have the Pre-eminence."

"THE LIVING CHRIST FOR LATIN AMERICA."

A rare treat is awaiting the mission study classes in taking up the consideration of this important theme.

The recent Panama Conference focused the attention of the Christian Church in the moral, religious and intellectual problems of Latin America. The commercial world was already deeply interested in the possibilities created by the opening of the Panama Canal.

Hence, there could not be a better time for the church to undertake a serious study of the religious outlook and needs of these people in the "other America."

"The living Christ for Latin Amer-

ica" is an interesting presentation of the subject and gives especial consideration to our own work in Brazil.

Dr. J. I. Armstrong, our Educational Secretary of Foreign Missions, has prepared a denominational supplement to accompany the book, to be sent free on request. Be sure you have an enrollment card for your class, signed and sent to the auxiliary office.

Order your study books and leaders' helps from the Publication Committee, No. 6 N. 6th St., Richmond, Va.

Order enrollment card and denominational help from the Woman's Auxiliary, Peachtree and Tenth, Atlanta, Ga.

Organize your class now!

A MISSIONARY TRIP VIA LITERATURE TABLE.

SOUTHERN PRESBYTERIAN ROUTE.

This delightful trip was personally conducted by Miss Eva Cavers, the efficient Secretary of Literature, at the recent meeting of Lafayette Presbytrial.]

Chart—Missionary Map of the World.
 Official Guide Book—MISSIONARY SURVEY.
 Time Table—Prayer Calendar.
 Railroad Prospectus—The South Today.
 Sign Posts—Charts and Posters of the Executive Committees.
 Train Orders—Missionary Instruction in the Sunday School.
 Baggage—Mary Hill Band Box.
 Memorandum Book—Year Book of Programs.

Take the Children Along.

To the Boys and Girls of the Southern Presbyterian Church,
 The Children's Crusade,
 Little Heart Stories,
 Voices of Girlhood,
 Japan Jingles,
 The Saving of O Sada San,
 Children of the Lighthouse,
 (Junior Text Book.)
 Soldiers of the Prince.
 (Junior Text Book.)

Territory Covered in United States.	}	Home Missions and the Kingdom,	SECOND STAGE OF JOURNEY, FOREIGN MISSION STEAMSHIP LINE.
		Home Missions among Foreign Speaking Peoples, The Southern Mountaineer, Our Texas Mexican Work, Why Give Money to Work Among the Negroes? Attention, Something New!	<i>Light House for Our Ocean Voyage—Living Christ for Latin America.</i>
Colleges and Homes Visited.	}	The School of the Ozarks, The Woman Crisis and the Woman's College, Facts for Fuel, Ministerial Relief, Retired From Labor and Income.	Inducements Offered for Sailing.
			Where God Classes Foreign Missions, The Business Side of Foreign Missions, The Present Missionary Outlook, Essential Facts.
Stop-over at Atlanta.	}	Greeting From Mrs. Winsborough—Fourth Annual Report of Supt. of the Woman's Auxiliary, Why Organize for Christian Work? The Woman's Auxiliary Vindicated—Dr. Gordon, Long Strings of Good Things, Little Miss Silver Quarter Changes Her Name.	Sure Cure for Sea-Sickness—The Diet for a Sick Church. Itinerary for Voyage—Industrial Work of the Presbyterian Church Abroad. Log Book of Voyage—Indorsed and recommended by our commanding officer General Assembly—Southern Pres. Missions Abroad.
			Souvenirs to Bring Home. { Foreign Mission Post Cards, Congo Album and Scrap Book, Missionary Album, Celluloid Souvenir Flags.

A trip including eight different countries, in four continents, completed in fifteen minutes.

THE ANNUAL MEETINGS OF THE WOMEN'S SYNODICAL AUXILIARIES.

CONDENSED REPORTS OF THE IMPORTANT WORK OF THE SYNODICALS.

THE SYNODICAL AUXILIARY OF ALABAMA.

The Synodical of Alabama, in session at Anniston from October 31 to November 2, having passed into history, we are asked to tell what was really *done* by the women who came from distant homes and sat in conference for three days. The question is not hard to answer. Three distinct forms of development were made manifest by the action of the Synodical,—spiritual, educational and executive.

Under the head of the first, we may mention the recommendation that future Synodicals begin with the celebration of the Lord's Supper and that prayer bands should be maintained in every Auxiliary.

"The Quiet Hour," led by Mrs. Davis, of Atlanta, followed the precedent of former years in prefacing each day's work with a devotional service.

The Educational phase was brought well into the foreground by the display of literature and the ceaseless activity of Mrs. Wharton, the Synodical Secretary.

Increase in the circulation of THE SUR-

VEY and the maintenance of two Study Classes a year was urged upon all societies.

Under the head of Executive, we would mention three forward steps:

1st. The recommendation that the Stillman Conference of Negro Women shall be made the special for Alabama's Synodical this year and that the expense will be pro-rated among the Presbyterials.

2nd. The cordial approval of the plan for the erection of a Woman's Administration Building at Montreat, with the recommendation that Alabama do her share.

3d. That a 20 per cent. increase in membership and gifts be made the goal for this year.

The Endowment Fund for Ministerial Relief elicited the deepest sympathy and we feel sure that Alabama will do her part in securing the endowment.

Mrs. West, of Uniontown, made a very full report on Young People's Work, in which the development of Baby Bands was illustrated by pictures and objects.

The Technical Council, led by Miss Kirk, of Tuscumbla, was an important feature of the second day and looks toward better

methods of doing the Lord's work.

Mrs. Davis' demonstration of our four-fold work, by means of a block house, made a strong appeal to the eye.

Rev. Gaston Boyle, of Brazil, made a deep impression on his hearers at the evening meeting.

The drifting of golden maple leaves along the deeply embowered streets; the pleasant hours where hospitality reigned supreme; the mountains splashed with crimson, and over all, the sunshine of indian summer, make a picture in memory's gallery that will not fade.

MRS. D. B. COBBS.

SYNODICAL AUXILIARY OF FLORIDA.

Since its organization three years ago, the Synodical Auxiliary of Florida has had an increase of 69 per cent. in membership and 109 per cent. in gifts, which seems sufficient to justify its existence and to emphasize the value of organization.

During the past year, Florida, with an increase of 22 per cent. in membership and 48 per cent. in gifts, was one of the seven Synodicals to reach the Standard of Excellence.

At the third annual meeting, held in Ocala, encouraging reports were made, indicating marked advance along all lines.

Eleven officers and twelve delegates were present.

An excellent report of the work in the Latin-American countries was given by Rev. S. H. Chester, and a splendid address on The Challenge of the Hour was delivered by Mrs. W. C. Winsborough, who inspired her hearers to study, pray, and to give as never before, since the needs are so many and the opportunities so great.

The Quiet Hour each session provided seasons of inspiration, bringing every one into closer communion with the Master.

A round-table, dealing with the organized Sunday-school class, the Christian Endeavor society, and the relation of the adult society to the work of the young people, and a conference on mission study, bringing out important ways for promoting same, were found helpful.

There was also an instructive conference on Methods, led by the Presidents of the Presbyterials.

The Synodical voted to assume the task of raising \$300 needed to complete the Ybor City building fund.

It also recommended that not less than \$5.00 each be contributed from the Presbyterial treasuries before February first, for the Woman's Building at Montreat. (It was afterwards agreed that \$30 be the amount of Florida's contribution.)

Other important recommendations were that the Synodical strive as never before to

reach the Standard of Excellence; that the Year Book of Programs be more uniformly adopted; that the Synodical have a map, indicating the existence and non-existence of organized societies, also indicating organizations contributing to the four Assembly causes; and that the Presbyterials devote one-half hour each session to Bible study.

The constitution was amended, providing that the first vice-president of the Synodical shall be the president of the Presbyterial which shall next entertain the Synodical; that the nominating committee shall be composed of a member from each Presbyterial; that each Presbyterial shall send its annual report to the Synodical secretary; that delegates to the annual meeting of the Synodical shall be the presidents and all other officers of the Presbyterials; that the Presbyterials pay the expenses of their presidents and one other officer to the annual meeting of the Synodical, also of their presidents to the semi-annual meeting of the Synodical executive committee; and that the Synodical executive committee assist in planning the educational program of the Presbyterial and secure speakers for the same.

Miss Agnes Davidson, the newly elected president, is well known throughout Florida, and is recognized as a capable leader, possessing rare judgment and deep consecration.

Her intelligent leadership, coupled with the zeal of the many consecrated workers in the Synodical and Presbyterial, will give an additional impetus to the work in Florida.

VIRGINIA SYNODICAL AUXILIARY.

The twelfth annual meeting of Virginia Synodical Auxiliary was held in Grace-Covenant Church, Richmond, Oct. 17-20.

Narrative reports from Presbyterials show: East Hanover doubled gifts to all Causes; Montgomery reached the Standard of Excellence; Winchester had one young woman doing mission work in the mountains last summer; Norfolk gave \$250 toward salary of an evangelist in Norfolk Presbytery; West Hanover subscribed \$311 toward a house of worship and minister's home in mountains of Nelson County; Roanoke's Young People contributed to building a chapel in Pittsylvania County; Lexington gave to work among Jews and Colored people; Potomac bought the building, and ground on which it stands, in Brazil, for Mrs. Armstrong and Miss See and hope to present same to Foreign Missions Committee, free of debt, within fiscal year.

Besides above mentioned Presbyterials gave to all Assembly's Causes.

The Synodical Thank-offering amounted to \$656.44, which will go to the training of young women in Assembly's Training School at Richmond.



The Twelfth Annual Meeting of the Virginia Synodical Auxiliary, in Richmond, October 17-20. This picture was taken in front of Watts' Hall the afternoon the Synodical was entertained at Union Theological Seminary.

The Synodical recommends to Presbyterials the following:

1. That we strive this year to *Double* our gifts to *all Assembly's Causes* and to make two prayers for each one offered last year.
2. That Presbyterials, as far as possible, contribute as much as possible, towards adequate, dignified headquarters at Montreat, for the use of the Auxiliary.
3. That Presbyterial treasurer collect Thank-offering and remit to Synodical treasurer.
4. That Synodical take one-half scholarships in the Training School instead of whole as previously, at the suggestion of Mr. Megginson.
5. That the idea of building a home at Richmond, for missionaries on furlough, be not abandoned.

May God grant that all the 200,000 women enrolled on the books of the Southern Presbyterian Church, may be working for all the Causes of the Church this year! Only 70,000 are enlisted at present.

IRENE HAISLIP, *Secretary.*

THE SEVENTH ANNUAL MEETING OF THE GEORGIA SYNODICAL.

An unusual feature of the Annual Meeting of the Georgia Synodical was addresses by Presidents of Presbyterian institutions of learning, followed by visits to the schools.

Dr. Thornwell Jacobs made an inspiring address on Oglethorpe, which was followed by an automobile ride and visit to the University.

The Synodical attended the impressive service at Agnes Scott College when the Se-

nior Class was invested with caps and gowns. This was followed by a beautiful course luncheon, tendered the Synodical by President and Mrs. Gaines.

Miss Sarah Converse told of North Avenue Day School and followed her talk by conducting the ladies through the school.

Mrs. S. H. Askew conducted the half-hour Bible Study at each session, and demonstrated her methods by teaching three of her classes in the presence of the Synodical.

The Introduction of Missionaries, and the Mothers of Missionaries, brought a message from two missionaries of China, two of Africa and one of Mexico.

This was followed by a Poster Exhibit prepared by the Augusta Presbyterial. In this, beautiful charts and interesting curios were used to explain the work and customs of the various fields.

When the temperature of the Presbyterials was tested by a Spiritual Thermometer, it was found that Cherokee ranked highest for general excellence, and the Synodical banner was awarded to it.

The Synodical approved the plan to build an Auxiliary office at Montreat, and expect to contribute \$70 for this purpose.

In response to a letter from Dr. Smith, they agreed to attempt to raise \$2 for Foreign Missions this year for every \$1 given last year.

They voted to make Nacoochee Institute their Synodical Special, and to raise for it this year not less than \$3,000. It was voted to send a commission of three ladies to visit Nacoochee that the Synodical might be better informed about its needs, and its opportunities for service.

SUSAN T. DAVIS, *President.*

SOUTH CAROLINA SYNODICAL AUXILIARY.

The South Carolina Synodical Auxiliary met in Bishopville, S. C., October 4-5. The special feature of this meeting was the discussion and endorsement of the "Proposed School for Negro Girls" in Abbeville, S. C., for which the Rockefeller Foundation Fund has offered \$12,000, provided an additional \$2,500 be raised as evidence of good faith. It was decided that, as the school is to be maintained by the Assembly's Committee of Home Missions, greater interest would be aroused if all Synodicals contributed to the fund. To this end it was further decided to hold a whirlwind campaign in South Carolina and report in one month what this state is able to contribute. Interest in the school was so enthusiastic that an invitation to hold the next Synodical in Abbeville was quickly accepted.

The plan for a Woman's Building at Montreat was endorsed and \$50 given for this purpose by the Synodical.

A plan was presented from Congaree Presbyterian asking assistance in sending Miss Marchant, a former missionary to Brazil, back to the field. She has been accepted by the Board, is waiting and anxious to return, but funds are lacking.

Mrs. R. B. Grinnan gave an address on "Advance of Mormonism in the South." Mrs. Grinnan was asked to prepare this instructive address in pamphlet form.

An overture from Piedmont Presbyterian was passed, instructing Presbyterials and Societies to use the term "Representative" instead of "Delegate."

The resignation of Mrs. S. L. Leiby, President, was accepted with regret. The following officers were elected: Mrs. Andrew Bramlett, President; Miss Edna McCutchen, Secretary Assembly's Home Missions; Mrs. N. G. Gongales, Secretary Literature; Miss Harriet Moore, Secretary Young People's work.

Addresses were made by the following missionaries: Rev. Gaston Boyle, of Brazil; Rev. S. P. Fulton, of Japan; Rev. L. O. McCutchen, of Korea.

THE SYNODICAL AUXILIARY OF TENNESSEE.

The Synodical Auxiliary of Tennessee held its fourth annual meeting in the First Presbyterian Church, Jackson, October 4-6. The opening sermon was given by the pastor, Rev. Edward Brown, on the evening of the 4th, from Isaiah 6: 1-8.

Best methods for organizing Mission Study Classes in rural districts were fully discussed.

A resolution was passed that each Presbyterian give not less than \$5 toward the erection of a building at Montreat as headquarters for the Woman's Auxiliary.

Mrs. John Rosebro gave in glowing colors the charms of Montreat, and urged each Presbyterian to send delegates next summer.

Rev. J. C. Sligh gave an earnest plea for the needy sections of West Tennessee. On the second evening we listened with interest to Dr. Wm. Crowe, of Memphis, as he spoke on Rev. 1: 14—"I am a debtor."

The pastor and good ladies of the Jackson Church gave us a most cordial welcome and made our stay with them delightful.

THE SYNODICAL AUXILIARY OF KENTUCKY.

Kentucky's Fourth Synodical Auxiliary met at Paris October 24-26, 1916. The Paris church being shelterless and Shepherdless at present, the evening meetings were held in the Methodist Church and conducted by their pastor, Dr. Sadler, who gave us most cordial welcome. The opening address was by Prof. C. G. Crooks, of Centre College. "The Education of Our Sons and Daughters."

Our Synodical Chairman of Women's Work, Dr. E. M. Green, not being able to come, did not forget to send us a message of greeting and commendation, which was read by Professor Crooks.

The second evening's session brought us a thrilling address by Rev. H. M. Washburn, of the Congo.

Most precious and helpful were the three devotional studies on the day's programs, led by Miss Strevig, of Kentucky College for Women.

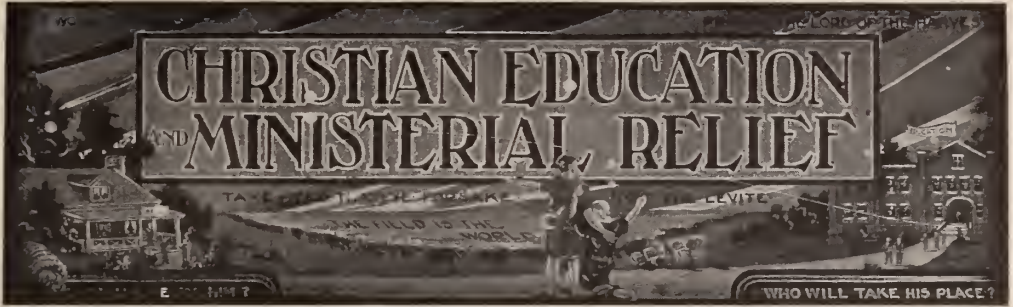
Mrs. Wm. Charlton, our new president, brought us a program full of good things, to which new business had to be added, the result of the whole demonstrating the necessity of organization and the practical good therefrom.

The reports of all Assembly Causes prove that they are being studied. A growing familiarity with local state conditions augurs good for the future. Bible study in societies is well nigh universal; Mission Study is growing by leaps and bounds; Young People's Work grows apace and definite steps for its fuller promotion were taken.

Throughout the meeting we were honored by the presence of our faithful Superintendent, Mrs. Winsborough. In open address in School of Methods she was illuminating; answering the question box, most resourceful; in Ex-Committee meeting wise and helpful.

The City of Paris opened wide her doors of welcome. Fellowship was in the very atmosphere and we came away feeling that many portions of our State are to be benefited by our State Meeting.

MARY D. IRVINE.



Address All Communications Relating to
this Department to

REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to

MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

Departments of Christian Education and Ministerial Relief.

HENRY H. SWEETS, *Secretary,*

JOHN STITES, *Treasurer,*

122 South Fourth Avenue, Louisville, Ky.

ALL of the churches, in order to conduct their work on the most business-like basis, thus obeying the Scriptural injunction, "diligent in business," have divided their work into various departments.

The Executive Committee of Christian Education and Ministerial Relief has principally to do with the workers, both those who are preparing for the fields and those who "have borne the burden of the day and the scorching heat."

All of the work of the department is essentially missionary in its character. It takes more than money to evangelize the world—a person must go.

When Jesus Christ gave the command "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest," He put a solemn obligation upon the Church to look out, to train, to equip, and to support the workers, indeed, to complete "the unfinished task."

EDUCATION FOR THE MINISTRY.

The Presbyterian Church has always held that the minister must have thorough and sound training before he is set up to teach and to lead others. The

majority of those who hear and obey the call of God to dedicate their lives to the great and happy work of the ministry and the mission fields, are from poor homes and have little of this world's goods.

From the funds of Education for the Ministry we are assisting these poor boys to secure the college and seminary training. We are also assisting worthy young girls, who are preparing for the mission fields both at home and abroad. The Assembly has also directed us to secure from churches, individuals and societies, scholarships for the young men and young women who are attending our Assembly's Training School, at Richmond, Va.

Above all things we are striving to keep the Church interested in the supply of her ministry and mission workers. Definite, importunate, believing prayer is the only solution for the great problem now facing the Church on account of the lack of well equipped, spiritual leaders.

MINISTERIAL RELIEF.

Some of the ministers of our Church literally wear themselves out in the mission fields and never receive salaries

adequate to the needs of their families. When they are laid aside, on account of sickness or old age, and these small salaries are cut off they must still be cared for and the needy widows and helpless orphans must not be neglected. Time and again God said to the Israelites, "Take heed that thou forsake not the Levite as long as thou livest in the land."

We are granting aid to 75 ministers, 146 widows, and 21 afflicted orphans. In these 242 needy homes there are 64 little, fatherless children under the age of fourteen years. Of these 34 are not yet ten years old.

The 75 ministers have reached the average age of 71 years and some of them have invalid wives. The oldest beneficiary is 92 years of age and has labored 64 years in the service of our Church. The youngest minister enrolled is 29 years of age and is now an invalid.

These ministers have rendered an aggregate of 6,470 years of faithful, devoted service to our Church.

The little assistance which the Church gives through her Committee of Ministerial Relief brings more of cheer and sunshine into these darkened homes than you can imagine. The gratitude of the beneficiaries is unbounded. They say "We are constantly remembering at the Throne of Grace those who have made this help possible." Have you a place in these prayers?

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

In order that these faithful servants of the Church may be cared for in a manner and with a certainty never possible in the past, the General Assembly has directed that an Endowment Fund of at least one million dollars be erected.

A liberal elder proposed to add fifty cents to every dollar contributed in 1916 until he has added \$68,000 to the Endowment Fund. You now know from the church papers the result of the efforts to meet this offer.

The Methodist Episcopal Church is raising an Endowment Fund for Ministerial Relief of fifteen million dollars. The Presbyterian Church, U. S. A., and the Protestant Episcopal Church are raising ten million dollars each for this work.

The General Assembly, the Synods, and the Presbyteries have cordially endorsed this Fund and have especially recommended it to the people of means for their gifts and legacies.

Memorial Funds may be included in this Endowment Fund and reported each year in the Annual Report of the Committee. How much better is such a memorial than a shaft of bronze or marble!

THE ASSEMBLY'S HOME AND SCHOOL.

In former years some of the beneficiaries of the funds of Ministerial Relief were grouped together in what we call "The Home and School." Very few desired to take advantage of this arrangement and the expense of it proved to be too heavy to carry. This scheme has now been abandoned and all of the ministers' families are assisted, according to their needs and other sources of supply, regardless of the place in which they live.

SCHOOLS AND COLLEGES.

Never before in the history of our country has there been a larger interest in the great work of Christian Education. All of the great denominations have united in a quiet, pervasive campaign to arouse the people of the land to the great importance of magnifying the Christian element in the education of our sons and daughters.

From our church schools and colleges come almost wholly our supply of ministers and leaders in all departments of our Church work. In these schools are being educated the future teachers, authors, framers of educational policies, leaders in philosophy, science, and literature, and in all the learned professions.

Dr. Walter W. Moore says: "The

Presbyterian Church was once the greatest educational force in this country. She is still a great educational factor, but she has lost her primacy. Other denominations have of late outstripped her. We rejoice in their progress, but it is to our discredit that latterly we have not shown equal wisdom, zeal and enterprise."

"Finally," says Dr. Moore, "let our people remember that Christian Education is not only necessary to *the well-being* of the Church but to *the very existence* of the Church.

The Assembly has adopted a thorough statesmanlike program, the Synods are all being organized as the units in the conduct of this work. More students are entering our own institutions and thousands of dollars are being secured for endowment and needed equipment.

THE STUDENT LOAN FUND.

Some years ago the Assembly erected a Student Loan Fund to assist the choice boys and girls of our Church of approved character who desired to secure a higher education in our own

Presbyterian colleges. This Fund is now \$20,990. We have made loans to 95 boys and 67 girls. The maximum amount of loan is \$100 a year during the four years of college course. As soon as the student graduates he is required to begin to repay the amount borrowed. This is loaned immediately to another student, and thus the Fund is continually carrying on its blessed work.

Memorial scholarships of \$400 each are being erected by individuals, societies and churches. There is great need for large additions to this Fund.

"Father, how much would my education cost you?" asked a pale child in broken health. "Why do you ask that, daughter?" "Because I wanted you to spend that in educating some other child when I am gone." "I will do it," said the father, and in keeping that promise over and over he found his child again. Childless Alexander H. Stephens invested in ninety such lives, and of the entire number of young men to whom he advanced money for their education, only one proved unworthy.

THE DAY FOR PRAYER FOR SCHOOLS AND COLLEGES.

THE last Sunday in February (February 27) was set apart by the last General Assembly as a day of special prayer for schools and colleges and the youth gathered in them. The Assembly also requests that the preceding Thursday be observed by the Woman's Auxiliary as their specialty of prayer for this object, and that the whole of the preceding week, February 19-25, be observed in our homes and in our educational institutions as a season of special prayer for the outpouring of God's Holy Spirit on these institutions and the youth of our Church, our land and the world.

Last year many of our schools and colleges had series of evangelistic and devotional meetings during the week. We are glad to announce that arrangements are now being made for similar

services in many of our institutions this year. Shall not the whole Church pray to God with believing hearts that he will visit these institutions with great seasons of revival as He has done so often in the past?

The Universal Day of Prayer for students, which is designated and promoted by the Christian Student Federation, of which Dr. Jno. R. Mott is President, is on the same Sabbath, and all the Christian Associations of the world will be united in prayer at that time.

Within the schools and colleges of our own and other lands are the men and women who will shape policies and do the work of the Church and of the world in the next generation. How important that with all their getting they

get the True Wisdom that cometh down from above.

We suggest that letters be sent to the boys and girls of your Church who are away from home in various educational institutions. Our Committee has

prepared special literature concerning life's purposes and plans that is suitable to enclose in such letters. Copies of these leaflets may be secured from the Secretary, 122 South Fourth Ave., Louisville, Ky.

THE FORGOTTEN MAN.

By HANFORD CRAWFORD.

THERE was a little city, and few men within it. * * * Now there was found in it a poor wise man, and he by his wisdom delivered the city. Yet no man remembered that same poor man."—Ecclesiastes 9: 14, 15.

Who forgot? You, I, and all of us. Where? Here, there, and everywhere.

When? For a hundred years or more.

He had been active so long, then suddenly dropped out of sight. Another took his place. We were busy. The world moved on. We forgot.

Once in a while we saw him around. His face was familiar, his voice cheery, he made no sign. We thought him one of us. He was, but we forgot.

He came to church; he rarely failed—he lived not far away. We might have

called; we might have guessed. But we forgot.

He worked his day; he served us well; he gave his life; he asked no wage; he had to stop. Still we forgot.

We did not pay him all we promised. Our promise only gave him a barest living. We let him wonder how he'd manage. And we forgot.

He and his wife were downright plucky; while the folks they served—simply forgot.

When you know what you have forgotten, you have started to remember, but a memory may be bad or may be good.

The way to make it good is easy. Pay the money that you owe him, the scar-marked veteran of the Cross, now, before night comes o'er you and the Master Preacher speaketh:

"It was I that you forgot."

GOOD INFLUENCE MADE IMMORTAL.

By BISHOP WARREN.

LAST year 45,737 members of the Methodist Episcopal Church were transferred from the church militant to the church triumphant. Some thousands of these had property which they had a right to dispose of to loved ones by will. We wish to commend a more general inclusion of the Lord among the loved ones.

This is a matter of justice and obligation. While men own and personally possess property, they are simply stewards as related to God, who giveth

the power to get wealth, and hence should be considered in its use and disposal. This justice and obligation also is evident from the fact that the general community has been a factor influential in making the getting of wealth possible. Men are actually indebted to many public causes for their wealth. There is the school and college that gave him his education at about ten per cent. of its cost. There is the church that made character possible. There is the cooperation of the customers with the tradesman, and

there is the unearned increment on many an investment in real estate, etc. It is right that these aids to getting wealth should share in its distribution.

This disposal greatly affects the estimation in which the legatee is held. Everybody loves the posthumous benefactor of the lowly and needy children of earth. Even the other heirs see that their friend has higher ideas than mere money-getting and broader sympathies than one's own family.

It also affects one's own sense of relation to God.

As life draws toward the close one wishes that his usefulness might be prolonged. It can be and should be made perpetual by will.

District secretaries and ministers should make it a part of their business to instruct the people in regard to

their high privileges in this matter. Pope Leo XIII. had no delicacy to prevent him from performing his duty in that respect. In an encyclical letter he urged all who had received divine bounties either external or gifts of mind, to employ them as a steward of Providence for the benefit of others. In the time of Christ there were no general agencies by which one could benefit the world. Hence he highly commended and commanded alms giving to one's neighbors, and wonderfully enlarged the meaning of that word.—*Zion's Herald*.

How we miss the voice of Bishop Warren, and how grateful we are that so many of his words are in print, a heritage to the Church. Listen to these words coming to us today out of the upper silences.

WEEVIL AND SEED CORN.

A Modern Parable.

By REV. M. E. MELVIN, D. D.

The Southern farmer is troubled with a small pest that infests his corn, sometimes in the field before the harvest is gathered, always in the corn-crib unless preventative measures are employed. They call this pest the "corn weevil." He eats out the very heart of the grain and leaves it fit only for the lowest grade of feed. Seed for the next crop must be carefully guarded against this insect. He is very small and inoffensive in appearance, but his destructive work to the corn crop of the South runs into the hundreds of thousands of dollars. The following story is typical:

One morning early in January at the breakfast table the elder of two brothers remarked to their father that he had noticed evidences of the weevil in the corn crib while feeding the stock that morning. The father paid little attention to the remark. He was thinking of the "new ground" that he and the boys were clearing. They must have it ready against the day of planting about March the first. There was much yet to do. He was a strong, energetic Southern farmer, who with his

two sons did all the farm work. They spent few idle Saturday afternoons. The neighbors called him prosperous.

A few weeks later the younger son, as they sat around the fireside after supper, said: "Father, we ought to select the seed corn soon. The weevil are bad in the crib."

The father replied: "We cannot spare the time just now. As soon as we finish that clearing we are now on and clean up the briars on that piece of land up the creek, we will take a rainy day off and go into the corn crib. The seed can wait a little longer."

And so a few more weeks passed by—weeks of feverish haste and busy toil in getting the "new ground" added to the farm. At last they were ready to begin breaking the land. A rainy day came and they went into the crib to select the seed for the new crop.

But the weevil had not waited. The whole crib was infested, and after an all-day attempt they finally gave up the task, with not enough seed to plant

the ground they had so laboriously prepared.

A few hours spent at the right time would have secured his seed, and the time would not have been missed from his clearing operations. But for the lack of a proper adjustment of his farm work he lost the very end for which he labored.

The modern, up-to-date farmer would have called such a farmer a fool. There are two "P's" in successful farming—Preparation and Push. Our farmer had the Push, but he underrated the necessity for Preparation. Happy the man that can properly relate the two.

Observe the policy of the Church over a long period of time. Note its busy activity with advance work. Consider the indifference with which the call for Preparation has been heeded in the past. Repeatedly the Church has been warned that its only hope of maintaining an ever-expanding work at home and abroad in all lines of endeavor is through an adequately trained leadership—the very "seed corn of the Church!" Too often has it allowed attention to be diverted entirely to the advance work which we might call evangelism. The mistake arises easily. The field is so large and the generations of men are swiftly passing.

But let the following diagram be read again in the light of this modern parable:

SOURCE OF MINISTERS AND MISSIONARIES
IN ALL PROTESTANT CHURCHES OF
UNITED STATES.

(For 4 years, reported by Student Volunteer
Movement.)

<i>Christian Schools and Colleges</i>	82 per cent.
<i>State and City Universities and Schools</i>	13 per cent.
<i>Miscellaneous</i>	5 per cent.

The Church has but one source of supply for its leadership—*The Denominational College*. What will future

generations say of the Church that allows its enthusiasm for advance work to minimize the need for making ready a "seed corn" for the planting of the mission fields at home and abroad! *There is ample time for both—and ample money.* Our farmer could have saved his seed corn and also made ready his "new ground." There are two "E's" for the successful Church o tomorrow, and the Church that relates the two properly holds the future. These two are *Education and Evangelism*.

The weevil are in the corn crib. The secular education of today ignores almost entirely the spiritual element. The greatest single factor in the social progress of the race is religion, and the great majority of the children of this generation are being educated without any mention of this essential factor.

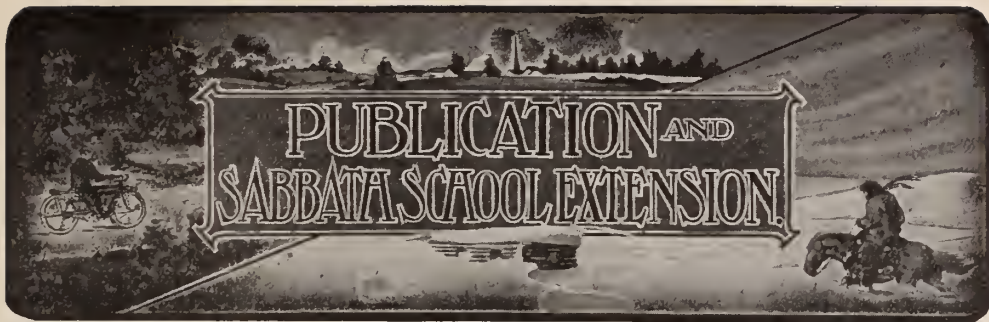
The Church cannot educate the masses. Its duty is to train as far as possible leaders of the masses. The U. S. Commissioner of Education is responsible for these figures:

There are in this country nineteen million children in the grammar schools. Of these only one million graduate from the high schools; of this one million only 185,000 graduate from college. And yet 90 per cent. of the leadership of the United States comes from these 185,000 college graduates.

The humble laborer is not a philosopher, nor does he know philosophy, but his whole life is shaped by the philosophy of the day, and this philosophy emanates from the colleges of the land. Shall it be Christian?

The Church is in a position of vantage. Through its schools and colleges it can make its impress on society and give its message to every man.

The history of the Church and our every-day experience teach that the only hope of carrying out the program of our Lord for world-wide evangelization lies in Christian education. The problem for the Church to answer is—Shall we preserve the "seed corn" for a larger planting?



Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

THE BANNER CHURCH ON OUTPOST SUNDAY SCHOOLS.

By REV. GILBERT GLASS, D. D.,

General Superintendent of Sabbath Schools.

THIS interesting group of pictures will give some idea of the splendid outpost Mission Sunday School Work being done by the First Presbyterian Church of Fayetteville,

Rev. John L. Fairley is assistant pastor of the First Church, having special supervision over the Mission Churches and Sunday Schools. He is rendering very valuable service, both in connection with this work and in leading the Sunday School forces of one of the four Districts of Fayetteville Presby-



Mile Branch School—C. J. Cooper, Supt.

N. C. Under the pastorate of Rev. Watson M. Fairley, this work has greatly prospered.



Lakeview School—A. W. West, Supt.

tery in their vigorous forward movement for increase and efficiency.

The General Superintendent of this outpost Sunday School Work of the First Church in Fayetteville is Dr. J. W. McNeill, an honored and successful physician in the city, who has been, through the years, the moving spirit and untiring leader of the consecrated and energetic band of workers and teachers, about 100 strong, who give



Tolar Hart Mill School—J. B. Wilson, Supt.



Cambelton School—G. E. Betts, Supt.



Comfort Chapel School—Capt. A. A. McKethan, Supt.



Victory Mill School—E. H. Williamson, Supt.

their time and talent every Sunday afternoon to this unselfish and useful service.

Mr. Charles G. Rose, the efficient Superintendent of the First Church Sunday School, gives his heartiest co-operation and support to this phenomenal Mission Work.

We are sorry not to be able to present these workers to you in a group photograph, in order that additional and attractive emphasis might be given to this article in provoking others to good works.

At a recent banquet given to the Mission workers of this vigorous Church, Mr. Fairley specified as requisites to success in outpost Sunday School Work the following things:

“Gasoline, Grading, Grit and Grace.” “Grading” referred to the Sunday Schools and not to the roads, though it is of course important for both.

There are other churches in our Assembly that are doing first class work of this kind, and we hope to feature their progress from time to time for the inspiration and encouragement of others.



Coal Chute School—J. W. McNeill, Supt.



Haymount School—C. G. Rose, Supt.



Fayetteville, N. C., Home Church School—C. G. Rose, Supt.

BANNER SUNDAY SCHOOLS FOR 1916.

R. E. MAGILL, *Secretary.*

BELOW is the list of successful contestants for the Presbyterial Banners offered by the Publication Committee to one school in each Presbytery for the largest offering per member for Sabbath School Extension.

The contest this year was unusually spirited, and the total offerings on Rally Day indicate that an increasing number of schools have worked up to the opportunity and obligation to give Sunday School privileges to the millions of young people in the South who are yet without such a blessing.

The offering from many schools indicate that the members gave to the point of real sacrifice, and the liberality and interest shown throughout the whole church is gratifying indeed.

We are profoundly grateful to all the schools which helped so generously and our congratulations are extended to the Banner Winners.

If the churches will show a proportionate interest and generosity in March we shall be able to enter many new doors of opportunity which stand invitingly open.

SYNOD OF ALABAMA.

Presbytery.	Sunday School.
Central Alabama -----	Fulton Chapel
East Alabama -----	West Point
Mobile -----	Jackson
North Alabama -----	Tuscumbia
Tuscaloosa -----	Uniontown

SYNOD OF APPALACHIA.

Presbytery.	Sunday School.
Abingdon -----	Dublin
Asheville -----	Canton
Holston -----	Cold Spring
Knoxville -----	Mars Hill

SYNOD OF ARKANSAS.

Presbytery.	Sunday School.
Arkansas -----	Mariana
Ouachita -----	Lewisville
Pine Bluff -----	Monticello
Washburn -----	Dardanelle

SYNOD OF FLORIDA.

Presbytery.	Sunday School.
Florida -----	Madison
St. John -----	Lakeland
Suwanee -----	Jasper

SYNOD OF GEORGIA.

Presbytery.	Sunday School.
Athens -----	1st Gainesville
Atlanta -----	Covington
Augusta -----	Crawfordville
Cherokee -----	1st Marietta
Macon -----	Eastman
Savannah -----	Flemington

SYNOD OF KENTUCKY.

Presbytery.	Sunday School.
Ebenezer -----	Washington
Louisville -----	Elizabethtown
Muhlenburg -----	Westminster at Hopkinsville
Paducah -----	Marion
Transylvania -----	Paint Lick
West Lexington -----	Providence

SYNOD OF LOUISIANA.

Presbytery.	Sunday School.
Louisiana -----	Plains
New Orleans -----	Slidell
Red River -----	Minden

SYNOD OF MISSISSIPPI.

Presbytery.	Sunday School.
Central Mississippi -----	Durant
Ethel -----	Alexander Mem.
East Mississippi -----	Tupelo
Meridian -----	Ellisville
Mississippi -----	Oldenburg
North Mississippi -----	Byhalia

SYNOD OF MISSOURI.

Presbytery.	Sunday School.
Lafayette -----	1st Lee's Summit
Missouri -----	Bethel
Palmyra -----	Palmyra
Potosi -----	1st Jackson
St. Louis -----	Wentzville
Upper Missouri -----	Liberty

SYNOD OF NORTH CAROLINA.

Presbytery.	Sunday School.
Albemarle -----	Olivet
Concord -----	Newton
Fayetteville -----	McPherson
Kings Mountain -----	High Shoals
Mecklenburg -----	St. Pauls
Orange -----	Bethel
Wilmington -----	Chadbourn

SYNOD OF OKLAHOMA.

Presbytery.	Sunday School.
Durant -----	Sulphur
Indian -----	Old Bennington
Mangum -----	Broadway

SYNOD OF SOUTH CAROLINA.

Presbytery.	Sunday School.
Bethel -----	Ebenezer
Charleston -----	Orangeburg
Congaree -----	St. Matthews
Enoree -----	Nazareth
Harmony -----	McDowell
Pee Dee -----	Dunbar
Piedmont -----	Mt. Pleasant
South Carolina -----	Greenwood

SYNOD OF TENNESSEE.

Presbytery.	Sunday School.
Columbia -----	Zion
Memphis -----	Oakland
Nashville -----	Cripple Creek

SYNOD OF TEXAS.

Presbytery.	Sunday School.
Brazos -----	Calvert
Brownwood -----	1st Coleman
Central Texas -----	McGregor
Dallas -----	Quanah
Eastern Texas -----	1st Palestine
El Paso -----	Toyah
Fort Worth -----	Sweetwater
Paris -----	Commerce 1st
Tex.-Mex. -----	
West Texas -----	Lockhart

SYNOD OF VIRGINIA.

Presbytery.	Sunday School.
East Hanover -----	Ginter Park
Lexington -----	Shemariah
Montgomery -----	Radford
Norfolk -----	2nd Norfolk
Potomac -----	Mitchells
Roanoke -----	Houston
West Hanover -----	Guinea at Farmville
Winchester -----	Moorfield

SYNOD OF WEST VIRGINIA.

Presbytery	Sunday School
Greenbrier -----	Old Fort Springs
Kanawha -----	Point Pleasant
Tygart's Valley -----	Harperton

SUNDAY SCHOOL MISSION CHAPEL AT KEYSER, W. VA.

MRS. N. D. McCOOLE.

THE writer has been waiting for a more ready pen than mine to tell you the history of our little mission chapel at Keyser, West Virginia. As no one has felt called upon to do it I will give a brief account of what has been done, hoping other churches may be encouraged to do likewise.

The first start of the movement was

several years ago during the pastorate of the Rev. J. Harry Moore. The town had been growing toward the West End rather far from the down town churches. Numbers of railroad men built comfortable and neat homes. Soon a number of children were growing up with little religious instruction. The first effort to improve the situation was in the parlor of the writer, where

the children were gathered in the summer, and after the school was over, Mr. Moore would preach from the porch, using it as a pulpit, the bay window for the choir, and the people sitting on the grass in front. After he left, there was a long intermission in which the need grew greater. When the Rev. A. O. Price became pastor, the men of the First Church waked up to the fact that something must be done. They secured the parlor of a good widow, wife of an Elder, and opened a school with about a dozen scholars. The number soon increased and filled hall, dining room, and porch. When the spring opened, the officers decided to move out on a shady hillside for the summer. The Superintendent and officers would tell with great delight, that the school had not been stopped by the weather during the season, but when fall came everybody found the school must be housed for the winter and joined in with willing hands and with a "mind to the work," and in a short time had a neat Chapel, and now they have one

hundred and fifty average attendance at Sunday School, Prayer Meeting every week, preaching every two weeks by the pastor, the Rev. A. N. Perryman, an excellent trained choir, three young boys playing cornets, several violins, and a good organ to help. Best of all Mr. Perryman held services for a week in 1915 and there were forty-five conversions, eighteen uniting with our church (Presbyterian) at that time, the others being dismissed to the churches of their choice. Again this last winter he held a protracted service, preaching every night, and now we have a band of thirty-eight as good willing workers as can be found anywhere, a fine superintendent for Sunday School, who has been made an Elder in the Presbyterian Church, for all of which we thank God and take courage and we hope to encourage others to follow this example going forth in the name of the Master, asking Him for great things, expecting great things, and working for great things.

ANOTHER LOCAL NEGRO SUNDAY SCHOOL MISSION.



SOUTHERN PRESBYTERIANS are more and more realizing their obligation to teach the Bible to our Negro population, and evidences of new mission schools and increased activity in the "Colored Work" are continually coming to hand.

There is hardly any investment of time and energy which yields quicker results than mission work unto the young people of the Colored race. They memorize Scripture with an ease that is amazing, and their singing is always a surprising feature, being especially fine when intelligently directed.

Here comes to the Missionary Survey through the kindness of Miss Laura Coit, a kodak view of a thriving Negro Mission Sunday school at Greensboro, N. C.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION**
AFRICA. [47]
- Bulape. 1897.**
 Rev. and Mrs. H. M. Washburn
 Rev. and Mrs. R. F. Cleveland
 Rev. and Mrs. C. T. Wharton
- Luebo. 1891.**
 Rev. W. M. Morrison
 Rev. and Mrs. Motte Martin
 Dr. and Mrs. L. J. Coppedge
 Rev. and *Mrs. A. L. Edmiston
- *Rev. and Mrs. L. A. DeYampert (c)
 *Miss Maria Fearing (c)
 Rev. and Mrs. C. L. Crane,
 Mr. T. J. Arnold, Jr.
 *Miss Elda M. Fair
 Mr. W. L. Hillhouse
 Rev. and Mrs. T. C. Vinson
 *Rev. S. H. Wilds
 *Dr. T. Th. Stixrud
 Rev. and Mrs. A. C. McKinnon
 †Mr. and Mrs. T. Daumery
 *Rev. and Mrs. J. W. Allen
 Miss Grace E. Miller
 Mr. B. M. Schlotter
 Rev. and Mrs. W. F. McElroy
 Mr. and Mrs. C. R. Stegall
 Dr. and Mrs. E. R. Kellersberger
- Mutoto. 1912.**
 Rev. and Mrs. Geo. T. McKee
 *Rev. A. A. Rochester (c)
 Rev. and Mrs. Plumer Smith
 Dr. and Mrs. Robt. R. King
- Lusambo. 1913.**
 *Rev. and Mrs. J. McC. Sieg.
 Rev. and Mrs. R. D. Bedinger
 E. BRAZIL MISSION. [13]
- Lavras. 1893.**
 Rev. and Mrs. S. R. Gammon
 Miss Charlotte Kemper
 Rev. H. S. Allyn, M. D.
 Mrs. H. S. Allyn
 Mr. and Mrs. C. C. Knight
 Mr. and Mrs. B. H. Hunnicutt
 Miss R. Caroline Kilgore
 Mr. and Mrs. F. E. Baker
 †Rev. A. S. Maxwell
- Plumhy. 1896.**
 Mrs. Kate B. Cowan
- Bom Sucesso.**
 *Miss Ruth See
 Mrs. D. G. Armstrong
- W. BRAZIL MISSION** [10]
- Ytu. 1909.**
 Rev. and Mrs. Jas. P. Smith
- Braganca. 1907.**
 *Rev. and Mrs. Gaston Boyle
- Campinas. 1869.**
 Rev. and Mrs. J. R. Smith
Itapetininga. 1912.
 Rev. and Mrs. R. D. Daffin
- Descalvado. 1908.**
 Rev. and Mrs. Alva Hardie
- N. BRAZIL MISSION.** [12]
- Garanhuns. 1895.**
 Rev. and Mrs. G. E. Henderlite
 Rev. and Mrs. W. M. Thompson
 Miss Eliza M. Reed
- Pernambuco. 1873.**
 Miss Margaret Douglas
 Miss Edmonia R. Martin
 Rev. and Mrs. W. C. Porter
 Miss Leora James
- Canhotinho.**
 Dr. G. W. Butler
 Mrs. G. W. Butler
- MID-CHINA MISSION.** [71]
- Tungliang. 1904.**
 Rev. and Mrs. J. Y. McGinnis
 Rev. and Mrs. H. Maxcy Smith
- *Miss R. Ellinore Lynch
 *Miss Kittle McMullen
- Hangechow. 1867.**
 Mrs. J. L. Stuart, Sr.
 Miss E. B. French
 Miss Emma Boardman
 Rev. and Mrs. Warren H. Stuart
 Miss Annie R. V. Wilson
 Rev. and Mrs. R. J. McMullen
 Mr. and Mrs. J. M. Wilson
 *Miss Rebecca E. Wilson
 †Mr. S. C. Farrior
 Rev. G. W. Painter, Pulaski, Va.
 Rev. and Mrs. J. M. Blain
 Miss Nettie McMullen
 Rev. Chas. Ghiselin, Jr.
- Shanghai.**
 Rev. and Mrs. S. I. Woodbridge
 Rev. and Mrs. C. N. Caldwell
- Kashing. 1895.**
 Rev. and Mrs. W. H. Hudson
 Dr. and Mrs. W. H. Venable
 Miss Elizabeth Talbot
 Rev. and Mrs. Lowry Davis
 Miss Irene Hawkins
 Dr. and Mrs. A. C. Hutcheson
 *Miss Elizabeth Corriher
 Miss Florence Nickles
 Miss Mildred Watkins
 †Miss Sade A. Nisbet
- Kiangyin. 1895.**
 Rev. and Mrs. L. I. Moffett
 Rev. Lacy L. Little
 Dr. and Mrs. Geo. C. Worth
 Mr. and Mrs. Andrew Allison
 Miss Ridna Jouroiman
 Mrs. Anna McG. Sykes
 Miss Ida M. Albaugh
 Miss Carrie L. Moffett
 Dr. F. R. Crawford
 *Miss Venie J. Lee, M. D.
 Miss Anna M. Sykes
- Nanking.**
 Rev. and Mrs. J. L. Stuart
 Dr. and Mrs. R. T. Shields
 Rev. and Mrs. P. F. Price
- Soochow. 1872.**
 Rev. J. W. Davis
 Dr. and Mrs. J. R. Wilkinson
 Miss Addie M. Sloan
 Miss Gertrude Sloan
 Mrs. M. P. McCormick
 Rev. and Mrs. P. C. DuBose
 Rev. R. A. Haden
 *Mrs. R. A. Haden
 Miss Irene McCain
 Dr. and Mrs. M. P. Young
 Miss M. Paxton Moffett
- NORTH KIANGSU MISSION.** [76]
- Chinkiang. 1883.**
 Rev. and Mrs. A. Sydenstricker
 Rev. and Mrs. J. W. Paxton
 Rev. and Mrs. D. W. Richardson
 Rev. and Mrs. J. C. Crenshaw
 Miss Pearl Sydenstricker
- Taichow. 1908.**
 Rev. and Mrs. T. L. Harnsberger
 Dr. and Mrs. Robt. B. Price
- Hsuehoufu. 1897.**
 *Rev. Mark B. Grier
 *Mrs. Mark B. Grier, M. D.
 Dr. and Mrs. A. A. McFadyen
 *Rev. and Mrs. Geo. P. Stevens
 Rev. and Mrs. F. A. Brown
 Rev. and Mrs. O. V. Armstrong
- Hwaianfu. 1904.**
 Rev. and Mrs. H. M. Woods
 Miss Josephine Woods
 *Rev. and Mrs. O. F. Yates
 Miss Lillian C. Wells
 Miss Lilly Woods
- Yencheng. 1909.**
 *Rev. and Mrs. H. W. White
 Rev. and Mrs. C. F. Hancock
 Dr. and Mrs. J. W. Hewett
 Rev. and Mrs. C. H. Smith
- Sutsien. 1893.**
 Dr. and Mrs. J. W. Bradley
 Rev. B. C. Patterson
 Mrs. B. C. Patterson, M. D.
 Rev. and Mrs. W. C. McLaughlin
 Rev. and Mrs. W. F. Junkin
 Mr. H. W. McCutchan
 Miss Mada McCutchan
 Miss M. M. Johnston
 Miss B. McRobert
 Miss Carrie Knox Williams
- Tsing-kiang-pu. 1897.**
 Rev. and Mrs. J. R. Graham, Jr.
 Dr. and Mrs. James B. Woods
 Rev. and Mrs. A. A. Talbot
 Miss Jessie D. Hall
 *Miss Sallie M. Lacy
 *Rev. Lyle M. Moffett
 Miss Nellie Sprunt
 Miss Agnes Woods
 Miss Sophie P. Graham
 Dr. and Mrs. L. Nelson Bell
- Tonghai. 1908.**
 Rev. and Mrs. J. R. Vinson
 L. S. Morgan, M. D.
 Rev. and Mrs. Thos. B. Grafton
 Mrs. L. S. Morgan, M. D.
 *Rev. and Mrs. A. D. Rice
- CUBA MISSION.** [9]
- Cardenas. 1899.**
 Miss M. E. Craig
 Rev. and Mrs. J. T. Hall
- Caibarien. 1891.**
 *Miss Mary I. Alexander
 *Rev. and Mrs. R. L. Wharton
 *Rev. and Mrs. John MacWilliam
 †Miss Janie Evans Patterson
 †Rev. H. B. Somellian
- Piacetas. 1909.**
 None.
- Camajuani. 1910.**
 Miss Edith McC. Houston
 †Rev. and Mrs. Ezequiel D. Torres
- Sagua. 1914.**
 †Rev. and Mrs. Juan Orts y Gonzales.
- JAPAN MISSION.** [39]
- Kobe. 1890.**
 *Rev. and Mrs. S. P. Fulton
 Rev. and Mrs. H. W. Myers
 Rev. and Mrs. W. McS. Buchanan
- Kochi. 1885.**
 *Rev. and Mrs. W. B. McIlwaine
 Rev. and Mrs. H. H. Munroe
 Miss Estelle Lumpkin
 Miss Annie H. Dowd
- Nagoya. 1867.**
 Rev. and Mrs. W. C. Buchanan
 *Miss Charlotte Thompson
 Miss Lella G. Kirtland
 Rev. and Mrs. R. E. McAlpine
 Miss Elizabeth O. Buchanan
- Sasaki. 1898.**
 Rev. and Mrs. J. W. Moore
- Takamatsu. 1898.**
 Rev. and Mrs. S. M. Erickson
 *Rev. and Mrs. A. P. Hassell
 Rev. and Mrs. J. W. Hassell
 Miss M. J. Atkinson
- Tokushima. 1889.**
 Rev. and Mrs. C. A. Logan
 *Miss Lillian W. Curd
 Rev. and Mrs. H. C. Ostrom

Toyo hashi. 1902.

Rev. and *Mrs. C. K. Cumming
Rev. and Mrs. L. C. McC. Smythe

Okazaki. 1912.

Miss Florence Patton
Miss Annie V. Patton

KOREAN MISSION. [80]**Chunju. 1896.**

Rev. and Mrs. L. B. Tate
*Miss Mattie S. Tate
Dr. and Mrs. T. H. Daniel
*Rev. and Mrs. L. O. McCutchen
*Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
Miss Susanne A. Colton
Rev. S. D. Winn
Miss Emily Winn
Miss E. E. Kestler
Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Kunsan. 1896.

*Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
*Mr. and Mrs. W. A. Venable
Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elsie J. Shepping
Miss Lavalette Dupuy
Rev. and Mrs. W. B. Harrison

Kwangju. 1898.

Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary L. Dodson

Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
Rev. and Mrs. J. V. N. Talmage
*Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews
Rev. T. E. Wilson

Mokpo. 1898.

Rev. and Mrs. H. D. McCallie
Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Miss Lillie O. Lathrop
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun. 1913.

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Colt
Miss Meta L. Biggar
Miss Anna L. Greer
*Rev. and Mrs. C. H. Pratt
Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane

MEXICO MISSION. [11]**Linares. 1887.**

Rev. and Mrs. H. L. Ross

Matamoros. 1874.

Miss Alice J. McClelland

San Benito, Texas.

Miss Anne E. Dysart.

Brownsville, Texas.

Rev. and Mrs. W. A. Ross

Montemorelos. 1884.

Mr. and Mrs. R. C. Morrow

C. Victoria. 1880.

Rev. E. V. Lee
Rev. and Mrs. J. O. Shelby

UNASSIGNED LIST.**China.**

Rev. Lewis H. Lancaster

RETIRED LIST.**Cuba.**

Miss Janet H. Houston

Japan.

Miss C. E. Stirling

Korea.

Dr. W. H. Forsythe
Miss Jean Forsythe
Rev. and Mrs. P. S. Crane
Missions, 10
Occupied stations, 53
Missionaries, 368.
Associate workers, 11.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Plumhy—"Plumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetinga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China. For Hwalianfu—"Care Southern Presbyterian Mission, Hwalianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kocni—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyo hashi—"Toyo hashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia." For Soonchun—"Soonchun, Korea, Asia."

MEXICO MISSION.—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

(See Postal Rates on page 80.)

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